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1932

EXTRACTS FROM MALAYALAM PROSCRIBED BOOKS AND PAMPHLETS.

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G.O.No.1049, 1st August 1932. (Public)
"The trumpet of War-An Appeal".

The trumpet of War.

An appeal.

I address, not the g ey heads, but the young lions. I appeal not to the weak old hearts which shed tears at the past but to the young lions who are rushing forward to the glorious future. Slavish India has awoke. The atmosphere is resounding with the hymn of liberty, - equality and fraternity. The horizon is reverberating with the trumpet-call of the victory of the youth. The end of slavery an atrocity is approaching. The new age is the age of liberty.

New age the age of the youth.

It is clear that the administrative institutions established by our ancestors are not conducive to peaceful life. They are th rendezv s of the oppressors who encourage slavery. We should be prepared to attack all this. The training of the youth to attack slavery is the need of the hour. It is the duty of the youthful youth to effect radical changes in administrative, religious and social institutions. It is the glorious change from slavery to liberty that we have to effect to-day.

The spiritual power of Gandhiji in jail has now permeated the vast population of India. Has not that produced any awakening in you? The Policeman's lathi or fist certainly has not the strength to destroy this force of Gandhi. Have not Gandhiji's ideas - his orders reached your ears as yet? Do you not see that even women have come out, sword in hand, for the cou[illegible] liberation?

Dear brethren! You are now enjoying a holiday o[illegible]
schools which are the training grounds of slaver[illegible]
now at least, do the congress wo[illegible]
Is it your idea to share [illegible]
the [illegible]

Are not the goods which do not now get a market in British India, imposted into your country? Don't you hear the Indian Princes, the mere servants of Britain, declaring their preparedness to fight on the British side? But you might also be aware that, regarding the Indian Princes as its own allies, the Congress has not yet begun non-co-opereation in the Indian States. From the policy of the Travancore Government in obstinately obstructing the boycott of foreign cloth, is it not clear that our Government are more interested in encouraging Lancashire industry than the local cottage industry? At this juncture I have to propose five things for you to do. National week begins on the 6th of April next. During that period try to give effect to the following five proposals:-

1. All the people in the country should take a vow to use only Swadesi goods. Completely abandon foreign goods, especially British goods. (Sugar in the granule form and B.O.C. Kerosene are foreign goods. Instead of these buy sugar in the powder form and S.O.C. Kerosene. So also in the case of other things).

2. In regard to cloth, resolve to use only Khadar which helps to give at least some food to the poor millions or those who are ~~ba~~ particular of not using Khadar, to use only Indian Swadesi cloth.

3. Avoid intoxicants and induce people to do away with liquor. Picket the auction sale of liquor shops to be conducted throughout the country from the end of this month onwards.

4. Adopt resolutions protesting against the Police repression at Alleppy and Trivandrum. Ask the Legislative Council Members to agitate in the Council.

5. Recruit volunteers, collect funds and begin peaceful picketing everywhere. Give effect to this programme and show that the young men of Travancore are behind none in the achievement of liberty.

Your most obedient servant,

Amsi Narayana Pillai,

Travancore Congress Dictator.

EXTRACTS FROM THE PROSCRIBED (MALAYALAM) BOOKS AND PAMPHLETS.

G.O.No.812, Dt.3rd October 1933.
"Satya Mathanveshnam".

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The following is a rough translation of the passages ~~in the~~ in the book relating to Islam.

Islam was founded by Muhammad in the 6th Century. He was until his 25th year earning his living as a Camel driver. Subsequently he was employed in the house of a rich lady who took a fancy for him and married him and so became a rich man himself. He entered the stage as the founder of Islam in his 40th year. The substance of his preaching was that there was only one God and that he (Muhammad) was his prophet, that he was sent by God to destroy Christianity and other religions by sword and to establish true devotion to God in the world. On account of the persecution of the people of Mecca he had to take rufuge in Madina. Here he succeeded in having a large following by preaching that all his followers would go to heaven, where they would enjoy the highest happiness, with a number of beautiful wives and so on. Muhammad, in order to increase his followers then joined a gang of robbers and dacoits, became their chieftain and committed atrocities of the various type. In course of time Muhammad became the head of a huge army which was employed for forcing the people in the surrounding places to embrace his faith with the help of the sword. It is true that the teachings of Muhammad contain certain valuable doctrines but those were borrowed from Christianity etc. His original teachings were quite worthless and shameful. His life carefully studied will convince anybody that a man who was immoral to the very core and who was the head of dacoits and robbers would not have been chosen by God as his messenger or prophet. History bears ample proof to the fact that it was not through any divine force that Islam was spread but only by sword.

Who can say that a religion founded with the help of the sword is the true religion? As there is no divine force behind it it must be concluded that it is not a true religion.

Proscribed Literature: Malayalam Books (1935)

EXTRACTS FROM THE MALAYALAM PROSCRIBED BOOKS AND PAMPHLETS.

G.O.No.1449, Public, Dt.6th September 1935. (confidential) ~~"1917"~~.

"1917".

The author of this book, Mr. E.N. Sankaran Nambudiripad, is the editor of the Malayalam weekly newspaper, the prabhatham, which the organ of the Congress Socialist party. In the book he tells the story of how Russia wrought for freedom. He has drawn the materials for his work from Trotsky's History of the Russian Revolution'. His aim in writing this book is to propagate communistic doctrines in this country. The book '1917' is a short historical narrative of the Russian Revolution'.

EXTRACTS FROM THE MALAYALAM PROSCRIBED BOOKS AND PAMPHLETS.

G.O.No.1943, Dt.18-11-1935, Public, Confidential.
"The Abyssenian War and our obligation".

ABYSSINIAN WAR AND OUR OBLIGATION.

That World War raged for five years from 1914. It took away the lives of lakhs of people. It was the cause of making lakhs of people unable to work because of the loss of their limbs and for which crores of sovereigns were expended, spent at the rate of Rs.75,000 to kill one man. We Indians in particular know wh- result came out of that war. The military officer, Dyer, shot dead without any cause till the stock of his ammunition was exhausted number of persons at Jallianwala Bagh in the Punjab. (The wholesale massacre at Jallianwala Bagh). This is the result we had. Today another World War has made its appearance. A war has commenced in Abyssinia. It is not possible to state when it will change into a World War. Viewing it in its present light and progress, what we could understand is that this too will transform itself into another World War. Disastrous wars cannot but occur amidst the undue expansions and rivalries among the evil cravings of Imperialism. The progress of trade under the control of Capitalism when it increases unemployment on one side also accelerates the hurried search for markets to sell away for gain the trade products and the produce. Each imperialistic power is always on its look-out for colonies to relieve its unemployment and for good markets for the over-produced articles. But the imperialistic powers are unable to add to the dimensions of the earth. So they think of ways and means of taking possession of lands which are in the possession of others. The motive of the Italian efforts ~~of Italy~~ ~~The~~ is this. Britain stands to lose by these efforts of Italy. The following are the reasons for Britain's fear:-

1) Italy will obstruct the water of the Blue Nile which is being utilised by the British capitalists of Sudan and Egypt for their cotton cultivation.

2) Britain will lose its route to India with the coming of Italy into power in the Suez Canal and on the Red Sea.

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3) Mussolini has begun to question the authority which the Britishers are having at present on Eastern Mediterranean Sea and in South East Africa. For this reason Britain has begun to fear whether their route to India and Australia will be blocked. Otherwise why did the League of Nations maintain silence when Japan invaded Manchuria? Again why did they (the League of Nations) remain quiet when British troops showered bombs on innocent people of the North Western Frontier of India in 1931 and in 1935. Both Britain and India are members of the League of Nations. Why then does the League not consider the oppressed and conquered rule in India, the uncivilised rule under the Ordinances in India, the passage of the Bills like the Criminal Law Bill by the Viceroy using his autocratic powers and such others. It is not at all difficult even for a child to understand the selfish motive of Britain when it is seen that she who rides so ruthlessly over India which is a member of the League has come prepared to protect the rules under the Covenant of the League.

Besides this in 1906 Italy, France and Britain had drawn up a treaty to take away Abyssinia after sharing her. The conditions of that treaty were as follows:-

1) Britain should have control over Lak Sana (Lake Tana), the source of the river Nile.

2) France to have control over the Abyssinian Railways.

3) Italy should have control over the Posts and Telegraphs Department and over Western Abyssinia.

It is known that in 1915 also, England and Italy and entered into a secret treaty regarding Abyssinia. Thus the sympathy shown by British Imperialists now towards Abyssinia all of a sudden is nothing but due to the selfish motive mentioned above. Therefore Indians should not be moved when they hear the cry about the safeguarding of Abyssinia's Independence. India deeply sympathises over the present state of Abyssinia. But this danger that has fallen on Abyssinia will befall any other small state. Only if Imperialism ceases will this danger end. Hence India has a heavy responsibility. For she is the biggest slave country that fertilises the Imperialistic avarice. It is this state of India that stands in the way of world peace.

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India that stands in the way of world peace. If Indians definitely decide to destroy the slavishness, if they conjointly work for it, they need not do any greater service or help than that. All the exploited lands look at them and ask whether the Indians would not intelligently and resolutely utilise this opportunity of the coming world war to their best to achieve their independence. Therefore we should not only not render any sort of help to Britain which keeps us as slaves after oppressing and exploiting us, in the coming war, but also utilise that period to gain our independence.

1) Do not join the British Military Force.

2) Do not help Britain with money.

3) Do not permit any stuff necessary for war to be exported from here.

Fearing poverty and craving to appease hunger at least once, people are prepared to join the military and even to die. Ah! What thoughtlessness! The cause of starvation is the Capitalist rule. To join the army is to strengthen the Capitalist rule which is the enemy of the starving. If starvation and poverty are to end once for all, the desire for Empire should vanish. Capitalism must vanish. Let Lakhs and lakhs of the starving populace join together and oppose the Capitalist rule! Wake up! Join in groups!!!

Anti-war Committee.

EXTRACTS FROM THE MALAYALAM PROSCRIBED BOOKS AND PAMPHLETS.

1. G.O.No.1120, Dt.8th July 1935,(Public,)
"Swatantra Samudayam".

'Swatantra Sanmdayam'means'A community of Independents'. (Free Thinkers.) The author Vilifies the Hindu Gods and Goddesses, redicules the Hindu faith, vehemently attacks the caste system and the conceptions of God and Religion, vividly describes the disastrous, results brought about by Religion ingeneral and by priest craft and points to the modern example ~~priest craft and~~ of Godless Russia with enthusiasm.

Translation of select passages from 'Swathanthra Samudayam.'

Hindu Gods.
pp.26 & 27. In Chapter 7, 'Hindu Gods', the following passages occur: "To have even a general idea of the uncivilised customs and crudities and several other foolish features of Hindu religion, it is necessary to know the shape, nature and character of the * form are few, most of them are deformed, being either lame or filthy or possessed of three eyes or six faces or a thousand lingams or an elephant's trunk. Imagine a form with two legs, but a body with four heads and eight hands! Hindus were not able to give their Gods atleast a good human form. They are shocking to one's sense of beauty and sense of virtuous conduct and only the Hindus can continue to worship them." "According to the Census statistics of ancient times, there ~~was~~ were ~~a~~ 33 crores of Hindu Gods. Several long ages have since rolled by. In the Hindu pantheon, there are Gods either possessing 16,008 wives or keeping concubines or having adulterous wives. Those Gods and their wives and children and grand-children and so on must have increased by several crores now. Even on the basis of the old figures, each Hindu stands to get 1½ Gods for his share in partition per capita. The most important of the Hindu Gods and those most widely worshipped are those of the Hindu Trinity, Brahma, Vishnu and Shiva. Brahma is the Lord of Creation. He went on creating; and at last married a woman of his own creation whom he considered to be the most beautiful. A funny man to marry his own daughter! He had originally five faces. He had some love intrigues in the house of his neighbour the three-eyed God, and in a fight that ensued, he lost one of

* Hindu Gods. Hindu Gods and Goddesses of correct or attractive

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his heads. Thereafter he was known as 'Nanmukan' (God of four faces). The second of the Gods of the Trinity is Vishnu, a cheat and a knave. The preservation of the world is the task allotted to him and for that purpose, he took several births, assuming successively the forms of fish, tortoise, pig, man-lion, dwarf &c. The murders and deceits practised by him in each of those lives were numberless. In spite of all his efforts in a variety of ways pursued in different forms, he found that he could not imporve human beings, and, therefore, in despair he retired far from the gaze of man, beyond the wide wide seas to Palazhi (the sea of milk) and has been reposing on Ananda (the serpent) in the company of the Goddess of that sea. The third of the trinity is the three-eyed God (Siva), the destroyer. His shape is horrible in the extreme. In his forehead is an eye always blazing like a furnace. He is smeared with the ashes of the cremation ground and clad in a tiger's skin dripping with blood. The ornaments he wears are snake's skins, garlands of bones, axe, skull &c. Imagine whether it is feelings of devotion or of fright that such a horrible and shocking form will create in the minds of men. The left side of his body is said to have been assigned to his wife: so devoted he is said to be to her. But he goes about concealing another woman in his tuft. Is it not such Gods that we should worship? * * * Next in importance comes Indra, the Lord of Heaven. He is a frightful drunkard. He is also fond of beef. He has indulged freely in all sorts of wicked practices, such as adultery and murder. While his son Arjuna was engaged in penance, he sent his concubine to dance voluptuously before him with a view to interrupting his penance. Where can you see parents doing so? It is to go to a Heaven presided over by such a depraved being that Hindus discard the affairs of this world and seek to earn spiritual merit."

"The worship of Ganapathi is an important item to the Hindu. His form is indeed very handsome: an elephant's face,

human body, a huge pot-belly and a single tusk. The other tusk is said to have been lost in a fight between brothers. He is said to have been born at a time when his parents were playing about in the forests taking the form of wild elephants. Ganapati is a terrible glutton. The more he is given to eat, the more he complains that he is starved. And who knows that he will not eat up the heads of his worshippers in order to wreak his vengeance for starving him".

Sasthavu
(Ayyappan)
pp.31-32. "Another God of the Hindus, known as Shasthavu is said to be the offspring of unnatural intercourse between Vishnu and Siva, two Gods of the Hindu Trinity. Educated men, officials and persons possessing academical distinctions are among the persons who practice religious observances, grow their beards and go crossing hills and forests, shouting 'Ayyappo', 'Payyappo' in order to worship this contemptible Deity. This in an enlightened century only serves to show how far religion has degraded man, whatever position he might occupy."

The author then proceeds to review the Hindu Goddesses. He says: "The Kali of horrible form is the foremost of the Hindu Goddesses. Her main occupation is to sow the seeds of small-pox and cholera and reap the harvest. She is very fond of the blood of animals and the obscene love songs of her devotees. The vulgarities that Hindus practice in the name of this Goddess are difficult to describe. * * * In the famous Kali temple at Calcutta, not only animal sacrifices but human sacrifices are also made. Several down-right fools who boast themselves to be civilized, cultured and patriotic men go to the temple, worship the Kali and perform animal sacrifices. Will any people other than the Hindus resort to such scurilities in the name of religion?".

<u>Siva Lingam P.34.</u> In Chapter 8 dealing with temples and worship, it is said: "Most of the Hindu temples are dedicated to Siva. In those temples, it is not Siva himself but his lingam (phallus) that is installed for worship. And the installation

is on a pedestal symbolising the pudendum of woman. What further evidence is necessary to expose the most disgraceful feature of temple worship? * * * Can there be such a barbarous and obscene form of religious worship even amongst the wild tribes of Africa? About Priests, the author says:(Priests. P.36.) "If daily bath and worship at the temple bring about merit, why does not the temple priest who feeds and worships God with great fervour several times a day become a better man than the common folk? Is there a single honourable priest? Has any one come to any prominence in education or citizenship? Has any of them made any contribution to the welfare of the world?

Hermaphrodites like them, unfit for anything, cannot be found in any community."

Pottis of Tulunad.
pp.36-37. "The officiating priests in caste Hindu temples are mostly pottis of Tulunad. No one wants them in their own place; so to earn a living, they flock to the Malabar coast. When once they assume the office of a priest, they become the holiest of men; and to whatever category they may belong, theft and debauchery are thereafter their ~~temples go to rack and~~ prominent characteristics."

Temples.
P.38. "It is time these temples go to rack and ruin. The temple of Thrippunithara and the one at Harippat caught fire and been reduced to ashes together with the host of deities in them, what a good thing it would have been. What is the good of such Gods existing who are not able to take care of their own abode?".

Brahmin supremacy.
p.51. "It is high time that Nairs, Ezhavas and all other non-Brahmin communities get ready to smash Hinduism which fosters injustice, unrighteousness and inequality and perpetuates the Brahmin supremacy."

Rama Rajya.
P.109. In the chapter on Harijans, referring to Mr. Gandhi's efforts to bring Rama Raj in India, the author says: "Rama had such ignorance and such despicable slave mentality

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towards Brahmins that he mercilessly cut down a Sudra Saint in order to restore to life a Brahmin boy who had died of some disease. I would ask Thiyya young men to fear Rama and his religion more than a cruel serpent and keep aloof from them".

~~Speaking on Shuddhi movement, the author says:~~

Shuddhi movement. Speaking on Shuddhi movement, the author says:

P.118. "It is the missionary father's baptismal water or Ossans' circumcision ceremony and not the Hindu's sacred thread, purification ceremony or the recital of formulas that can bring the depressed classes even to a small extent to the level of human beings."

The author seeks to refute the arguments advanced from various quarters against the Separatist movement and says that there is no reason to think that the Ezava community as a whole cannot be persuaded to discard Hinduism. He quotes the example of Russia and says:

Lenin and Gandhi.

P.129. "Is it after preparing the Russian people to accept his views that Lenin preached againt the Government and Religion of Russia? He preached to his people who had been firm believers in Religion and groaning under the supremacy of the priestly class to cast aside their religion. Don't you know the results? In India, is it after preparing the masses that Gandhi started the non-cooperation and civil disobedience movements? Men of courage only consider whether the ideals they propound are for the benefit of the people, not whether they will be gladly accepted by them. If the ideals are for the welfare of the people, force those ideals upon them. The people will apprecite the honesty of purpose and the greatness of ideals and follow the reformer. And this can be achieved in a moment. Nowhere has the reformer waited for the people. On the other hand the people wait for the reformer. * * * We the largest community in Kerala, have been helping forward courage of convictions and liberty of faith; and there will be no power here that can say no to any decision that we as a community arrive at".

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Goal of independence movement. P.138. Regarding the goal of the independence movement the author writes:

"To be an independent community means to knock off in a spirit of retaliation worthy of heroes the legs that kick you and stand on your own legs and develop strength and skill."

P.139. "Those who plead for independence want that we should not lick the feet that trample on us but sternly kick them off and remain manly".

P.140. "The object of becoming an independent community is to destroy not only the Hindu religious faith but all religious faiths in the world and to raise humanity in general."

Religion.
P.149. About Religion, the following remarks appear:

"Living without religion is the most glorious form of living. No religion has till now been able to improve man. Religion is kept on by means of fraud resorted to by a class of priests who are oppressors of the people. * * * To say that God founded religion is a fraud".

Priests.
P.154. "The author writes of priests in the following terms:

"The priests who call themselves as ministers and teachers of religion drive man in the name of religion to the depths of superstition and exploit them for their own selfish ends."

Kumbhakonam Sankarachariar.
P.155. "About Sankarachariar, he writes:

"Every one must have heard of the pomp and show of Kumbakonam Sankarachariar who recently went on a tour wearing only an under-cloth as a symbol of renunciation. In his begging tour he had with him a number of persons to attend upon him and several waggons of luggage, several horses, asses and milch cows."

The Pope.
P.155. About the Christian Clergy, the author writes:

"Christ said, 'you must sell all your property and distribute the money to the poor. Then only you will be fit to be my disciple". But what do we know of the splendour and pomp of the

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foremost of his followers, the Pope of Rome? His vatican palace is said to be the biggest dwelling house in the world". (The author then gives some interesting information about the grandeur of the valican).

P.156 "Jesus trudged on stones and thorn and extolled poverty, but the priests who spread his gospel in the world want motor cars faster than wind to go out of their houses. * * * Jesus the friend of the poor was born to a carpenter and worked and lived the simple life of a labourer, but the priests who are the teachers of his religion know not what toil is. They get everything done for them by others and lead lives of lixury. * * * How many young women spend their life time within the dark chambers of convents because of disappointed love or of their inability to pay dowry?"

P.160. "The world cannot improve until this blood sucking class known as the priests ceases to exist. Modern Russia has taught us that man get on without them. Between 1917 and 1931, Russia killed 32 Bishops, 1640 priests and 7000 ascetics. And did Russia suffer from any evil consequences?"

Decline of
Religion.
Christians
Muhammadans.

P.164. In the chapter headed 'Decline of Religion', the following views appear:

"Both the Christians who have the best religious organization and the Muhammadans who possess very great religious fervour have gone far astray from the paths enjoined by religion. It was the Christ who said "Unto him that Smiyeth thee on the left cheek, offer also the right". But how terrific were the horrible deeds committed by the followers of that teacher in the last world war? * * * Prophet Muhammad preached universal brotherhood but it was his followers that flayed men alive and sliced them into pieces during the Mopla Rebellion. Duri ng that frightful manhunt, it is no exaggeration to say that the Taluks of Ernad and Walluvanad were inundated with the blood of their Hindu brethren. It is said in the Holy Koran that interest should not be taken

on meney lent, but how may Muhammadans can be found in the world who do not take interest or make money by dishonest means in trade." In the same tone, he speaks of Hindus and Buddhists. Later on, the author proceeds to say: "From the Pope down to the lowest Sexton and from Sankaracharya, the world teacher, to the lowest priest in a temple, every one trade on religion and makes money. This class of persons go about professing to be world teachers who have renounced all worldly affinities, dupe the poor folk and gain wealth. The higher the position, the worse plunderers they become."

Perverse beliefs.
P.174. On page 174, it is said: "However great a man may be, his religion teaches him that that alone is the true one and that the other religions are not true. To a Sanatanist Hindu, all non Hindus are polluting mlechas; ~~To-a-Sanatanist-Hindu,-all-non~~ To a fanatic Muslim, all non-Muslims are contemptible kaffirs; to a religious Christian, all non-Christians are heathen sinners. It is such perverse beliefs that the authoritative books of each religion have taught its followers.

Havoc caused by Religion.
P.178. Under the heading "The havoc caused by Religion" the following appear:

The Crusade
P.179. "The wars of the Crusades fought between Christians and Muhammadans form an important evidence of wars caused by religion. 90 lakhs of men were killed on both sides in those wars. It is said that the war horses of Christians had to swim through the rivers of Mussalman blood that flowed through the streets. See the extent of blood spilt by religious fanatics. The brutalities committed on both sides as a result of religious frenzy baffle description. To outrage the modesty of women and then to slay them, to catch hold of children by their legs and batter them to death, these and similar acts were practised as sport. The jews and Musalmans who had taken refuge in the mosques were locked in and the mosques were set fire to and destroyed. Pope Urban II was then at the head of the Roman church and he sent Christians

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to committed such devilish man-hunt, saying to them "For all the sins that have so far been committed or that may be committed hereafter by you, I, in the name of God, forgive you".* * *

Religious fanaticism.
P.181. "It is said to be the Muslim's faith that if for the sake of religion he kills a kaffir or gets killed, he will be taken to the heaven intended for martyrs. When two such forces urged by religious fanaticism and bigotry come into clash in the name of religion, the resulting horrors can better be imagined. * * * I have heard it said that a Thangal (A Mopla high priest) prepared Moplas to go and fight, telling them that he had seen those killed in fighting against Hindus in the Mopla rebellion enjoying rides on white horses in Martyr's Heaven in the company of Allah(God)".

Bhagalpur incident.
P.190. The author then mentions an occurrence which was a sample of religious fanaticism. A Muhammadan of Bhagalpur was said to have had a revelation that if he made a sacrifice of his only son to Allah, he would become a Fakir. That fanatic accordingly had the neck of his only son cut off with a butcher's knife on the Bakrid day in the manner of offering animals for sacrifice with a view to becoming a Fakir. The Sessions Judge of Bhagalpur sentenced him to transportation for life.

Persecution of scientists.
pp.191-197. The author then speaks of the horrors of the Inquisition and of the persecution by Christians of Galileo, Bruno, Vysalius, Roger Bacon, Darwin, Voltaire, Bridlaw, Ingarsoll, Paine and others. He says that the Fundamentalists of U.S.A. even today oppose the teaching of Darwin's theory of evolution in the public schools of that country.

Slave Trade.
P.202. The following statements appear on P.202.

"The Christian religion helped the disgraceful and cruel slave trade. The Pope, the head of the Catholic Church, uses all his resources to fight socialism which promotes equality and fraternity

among men, levels up social and economic inequalities and opposes exploitation by the capitalist class in power".

Religion.

P.205 At page 205, it is said: "Religion xla has always been hostile to learning, civilisation, science and scientists and has been anx enemy to mankind from its very birth. Even today it is more or less in the same position of hostility. Priests say that religion is conducive to progress, which is mere bluff designed to maintain themselves in their occupation".

Prayers.

P.214. At page 214 it is said:

* * * Another futile occupation that wastes time is the practice of saying prayers. Every religionist observes this as a compulsory item. More time is wasted on this than on any other thing. There are fools who devote all their time to prayers and meditation. * * * Every form of prayer is for some selfish end. There is nothing so meaningless as this prank practised in the name of God. * * * In the late war, prayers were offered on both sides for victory in the war and each party, English or German, must have prayed for its own success and for the wholesale destruction of the enemy's forces. And prayer only meant an invitation to God to take sides in committing violence and mass massacre."

Communal quarrels.

P.220. To illustrate that one of the evils caused by religion is that it destroys brotherly relations and friendship between man and man and fosters communal hatred and quarrels, the author says: "Temples, mosques and churches are the sources of quarrel and hatred. If a non-caste Hindu approaches a caste Hindu temple, it gives rise to a fight between the two communities. If a Pulaya approaches an Ezhava temple, a great commotion will be the result. If Ezhavas or other non-caste Hindus take out their deities in procession before a Christian church or a Mussalman mosque, the Gods in those places of worship feel disturbed. The worshippers immediately get into a frenzy and prepare themselves, for a fight. They can stand the deafening noise of guns and fire works, but

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not the music of the festivals of other communities. * * *
Muslim mosques can bear the terrific noice of passing trains that shake the earth or the hooting of numberless motor cars that pass to and fro every second, but not the music in Hindu processions. * * * Similarly, the Hindu is unconcerned with the slaughter of cows in military camps or in butcher's shop but if a Muslim takes out a cow for slaughter as a religious rite, a Hindu-Muslim fracas will be the result. * * *".

The Popes
of Rome.
pp.230 & 231. To show that Religion does not influence moral conduct, the author advances several arguments and refers to the shocking immoralities practised by Pope John XII between 935 and 964 A.D. and to the atrocities committed by his successors from 965 to 1013 A.D. On the authority of the Catholic Encyclopaedia, he mentions the story of Pope John, a woman teacher, who in male attire succeded Pope Leo IV in 855 A.D. It is said that through a faithful servant, she became pregnant and while going in a procession, gave birth to a child and died on the spot. It is also said that the Council at Rome openly caused immoral traffic to be carried on in Rome, in the 11th century and appropriated a share of the profits derived therefrom. The leaders of the Catholic Church are said to be the foremost among the religious missionaries in propagating the idea that the destruction of religion will mean the destruction of virtuous life in the world. It is to disprove it that the author gives the aforementioned details of their spiritual life on the authority of their own work, the Catholic Encyclopaedia.

Slave Trade.
P.232. On slave trade, it is said:

"The Christian Religion preaches that God is love, but for centuries it had no effect on slave trade. It went on till 1833, in the British colonies and till 1864 in the U.S.A. It was Christians and priests themselves who carried on the trade. It was a Christian King Charles V who spread the evil system to America".

P.233. The author points to the fall in the number of prostitutes in Mosco since the Revolution to show that the more the man climbs down the ladder of religious faith, the more he ascends the ladder of virtuous conduct.

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Income perhead of population.P.239. At page 237, the author says:

"Indians worship Lakshmi Devi (the Goddess of wealth) and their average income per head of population is 1 anna, 4 pies per day. But what do you think is the income of the westerner who will not hesitate to employ Indians' Lakshmi Devi in sweeping his courtyard if she is available? Before the world war, the average income of an American was Rs.2-14-0 and of the Britisher Rs.2-1-0 per day".

P.239 The author says further:

"During the great famines in India when men, unable to bear hunger, killed their fellow-men and ate, the thirty three crores of Hindu Gods simply stood on and gazed. Neither Lakshmi, the Goddes of Food nor Panchali with her Akshayapathra nor Vishnu, the Preserver of the world, did anything."

The 48th chapter is headed "The foundations of religion toppling down". In this chapter, the author reviews the state of religion in the several countries of the world and quotes facts and figures to show that religion is steadily on the decline, that people are fast losing faith in it and that irreligion and godlessness are fast spreading all over the world. In particular he refers to modern Turkey and Russia as countries in which the foundations of religion have been shattered. Of Russia he says:

Russia. pp.246,247. "Russia is a country which has fought against Religion and priestly sway and has almost won. Religion is not taught in the schools of that country, but Atheism (Godlessness) is taught as a compulsory subject. Churches are being turned into factories or schools. The priests have no political power. They do not have even the right of vote. Outside the church, they should not mentioned a word in favour of religion. Outside a few churches, there is no religion anywhere in Russia".

P.254. On page 254 he again brings in the example of Bolshevik Russia which has given up both God and Religion:

"Russia comprises a seventh of Earth's surface and is inhabited by 150 millions of people. Whilst people in other countries are

struggling for work and wages, for food and raiment, the Russians have enough to eat and to get on comfortably. There is no unemployment in the country. None of the base distinctions such as capitalist and labour, high and low, are to be found there. People get on as a happy family and live contented lives. 90 per cent of the people are literate. Peace, contentment and joy are to be seen everywhere. What more does man want? Within seventeen years, Russia discarding Gods and priests has been able to create - yes, a paradise on earth, which Gods and Religions have not been able to do. On the other hand during the reign of the Tzar which was really the reign of priests and their religion, the people of Russia suffered unending hardships. Imprisonment without trial and for an indefinite period, deportations, putting persons in custody on mere suspicion, merciless execution of persons for reasons of state, these were done as if it were a pastime in Russia a quarter of a century ago".

Appeal to
Thiyyas.
P.283. The author concludes thus:

"Do not the example of the great free thinkers who smilingly courted death for the same ideals that we stand for today inspire us with energy and hope? Memories of such men ought to produce very many zealous idealists from amongst us. Should we not develop the backbone and the determination to resist and shatter everything that is not in consonance with reason or justice? Of what use is it to lead a life of living death without being ever aroused by the spirit to avenge the wrongs done? Let future generations know that we lived. Let them look upon us with esteem and affection. We must awake and advance. May it be possible for future historians, to record the fact that Thiyya young men came forward and brought about the destruction of religion even as they have been the fore-runners of several other reforms effected in society."

The book also contains half tone pictures of prominent free thinkers among whom are Lenin and Pandit Jawaharlal. Lenin is described as the founder of Godless Russia, a great friend of the poor who gave to the millions of suppressed humanity peace and contentment which Krishna, Buddha, Christ, and Muhammad had not been able to give. The Pandit is spoken of as the light of India's hope, an Indian socialist who has not been lulled by the spell of religion.

Selections from ... relating to civil disobedience movement (1930-33) - Prohibition of Malayalam book (1937)

8. EXTRACTS FROM THE MALAYALAM PROSCRIBED BOOKS AND PAMPHLETS.

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G.O. No.2291, Dt. 27th November 1937, Public.
"Dharma Sankatam".

Translated Extracts from the pamphlet, "Dharma Sankatam".

Stanza No.3. The stupendous volcano of unrighteousness has burst; the whole aspect has changed, and "Venad" (Travancore) which was the stronghold of Dharma, has, alas! become a new "Russia".

Stanza No.4. The Ruler of Vanchinad has promulgated, in his State, a proclamation and has done such a high-handed deed as was never even dreamt of by any one.

Stanza No.5. The Hindu Dharma which was being harassed by other religionists and was thus rendered helpless, had its last refuge in the temples. But the Ruler of Venad, without any scruples, destroyed even that last refuge.

Stanza No.6. What was wisely rejected by the able and intelligent Rulers of Cochin and Malabar was, alas, thoughtlessly taken up by the young Ruler of Travancore!

Stanza No.7. This act of the Ruler of Travancore has been detrimental to that great edifice of merit and reputation built up by the heroic kings of the land Ananda, a land of historic fame.

Stanza No.11. It is also in contravention of the Proclamation issued by the blessed Queen Victoria, from the Imperial throne, on the date of her assumption of the sovereignty over India.

Stanza No.17. This deed is tantamount to the complete abandonment of the sacred duty of King, viz., the protection of "Dharma". It is also a wanton slashing away of that bond which exists between man and religion.

Stanza No.18. It sets a premium for breaches of peace and other irregularities in the State and allows a free hand to all sorts of rash and headstrong fellows:

Stanza No.19. It opens out the path for iniquity and shuts the gate against righteousness. In fact, this proclamation has come out as a death-blow to all that is good. Oh! it is staggering to think of it.

Stanza No.20. Will any one, with even a tinge of piety in him,

put up with what has been done by the Ruler of Vanchinad with one stroke of his pen?

Stanza No.21. A fight ensued, in Vanchinad, between love of God and atheism and, with the active help of the Ruler of that State, atheism has ultimately triumphed.

Stanza No.22. The young and immature Maharaja has, somehow, done this deed! Let Venad (Travancore) now stand ready bare-breasted to receive the tenth 'Avatara'.

Stanza No.29. Travancore, which has now grown dark by the black ink vomitted by the "Proclamation pen", will hereafter have only the screechowls and night birds of ill-omen to go about proudly in that land.

Stanza No.30. If the Ruler of Venad is really bold, let him enforce a similar Proclamation on the Christian community! Then his bravery can be admitted.

Stanza No.31. The man religion is all important. Let those who lay hands on it beware! From what we have been seeing till now we can only say thus much.

Stanza No.37. The world stands on the bridge of 'Dharma' built over the river of life. But has not the Ruler of Venad cut down the pillar that supports the bridge?

Stanza No.38. It is the duty of kings to light the lamp of Dharma and to protect it from being extinguished by the wind. But has not the King of Venad himself blown out that lamp?

Stanza No.39. If the Ruler is immature, is there not a Diwan who is all wise and learned? There is no reason why the land of Anantha should thus get dreadfully muddled.

Stanza No.40. While he was a Councillor he hated the idea of temple entry. But the day he assumed the Diwanship he forgot all that. What a magical change!

Stanza No.42. The confusion in the famous 'Koodalamanickom' temple now proclaims to the world the deadlocks and difficulties created by the Proclamation issued by the one born in the Chittra star.

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Stanza No.45. This black proclamation has destroyed Dharma in Vanchinad. But why did it peep into Cochin which shines out in untarnished glory?

Stanza No.51. Kindness and cruelty have come to be looked upon as equal; flesh is considered the same as wholesome rice. May this devastating summer end in the land of Anantha (Travancore) and may it be blessed with balmy coolness'.

Selections from GOs relating to civil disobedience movement (1930-35)
Proscribed Literature :: Tamil books (1928).

13. EXTRACTS FROM THE PROSCRIBED TAMIL BOOKS AND PAMPHLETS.

G.O.No.82 (Mis) confidential, Public, dt.27-1-1928.

"Indiavin Sutantira Yuddham".(1857 or the Indian War of Independence.

This book is a vivid translation of part of the original "The Indian War of Independence" by V.D. Savarkar which was proscribed by the Government of Madras. It contains an author's introduction though neither his name nor the press at which the book has been printed is found on it, and he says there in that he has given a true picture of the events connected with the Mutiny of 1857 after examining them with the searching attitude of an historian, and that almost all the authorities on which his work is based are written by English authors, from whom, he believes, it is not possible to expect an impartial and faithful survey of the events.

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25 Selections from GOs relating to civil disobedience movement Proscribed literature :: Tamil works (1932) (1930-1935)

Extracts from the Prescribed Tamil Books and Pamphlets.

G.O. No. 656, Public, Dated 9-5-1932.

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Ananda Khaddar pattu

O devotees of Mother Bharata: O Indians: O Elders: Listen.

Happiness cosists indeed in dispensing with the favour of the wicked foreigners and getting rid of the trouble of languishing on account of grief, converting the cotton of good quality into Khaddar and wearing with pride. This world will praise (you) and (your) mind will become happy.

Carry on picketting everywhere with strength of mind. Stand boldly near the shops with pleasure. Tell (the people) in person and in a dignified manner not to buy the cloth of foreigners but to wear Khaddar. O workers: Make obeisance to good persons.

Realise beforehand that a loss of sixty crores (of rupees) is incurred every year on account of the cloth of foreigners. (You should have) the zeal to seek the tender cotton growth in this country and weave and wear it. The words of Gandhi will result in great prosperity and are highly worthy.

Where are the troubles for those that wear Khaddar? All the tricks practised by the whites, who indulge in hypocrisy, will then disappear without being in evidence. Let us all join together and wear (Khaddar) delightfully and victoriously, realising (the truth).

(The authorities) are besides consuming our money, beating us and the heart of the poor people throbs for ever in distress. The cloth of foreigners will not do at all.

The cloth of foreigners will not do for our country. (WE) do not want (it), for it is a misery.

Its atmosphere will create disturbance and will, besides making (our position) difficult, lead to heavy loss. It will rapidly injure (us) by treachery.

Is it proper (on their part) to dupe us and rob us of our wealth? Will the tears shed by the poor go in vain?

O Indians on earth: Wear the highly delightful Khaddar.

It will get rid of the treachery practised by the foreigners who bring trouble (to us) Our Country will prosper by clever means.

The Villains - the highly treacherous and bold persons the murderers - Will beat us to death.

The cloth woven by foreigners is bad (for us.). Even when we wear it, evil will befall (us), the hopes which (we) entertain will not be realised and (our) anxieties will not leave us.

These persons, who are great blackguards on earth, are of no use.

They would plunder and seize our country and commit horrible murders after rebuking (us) and raising a clamour. As a result of the preponderance of sin in the ancient world, they were born as treacherous persons.

(They) indulged in trick alone every day and constituted themselves into the East India Company.

They came (here) gracefully, saying that they would carry on trade. They asked for space enough for a sheep skin and conquered everything. This country does not belong to these people.

O highly gracious persons: On Congressmen: O persons who have attained fame in the world: O sons of Goddess Bharata:

Do not wear the cloth of foreigners. O Friends: Note this.

O Friends: As the Treachery practised by the villains has increased greatly in the country, we are experiencing trouble and sorrow to-day.

THIS is indeed highly iniquitous, This is indeed hypocrisy on earth. They are daily causing embarrassment to this tender body.

The cloth of the foreigners belonging to other countries will not do.

O Indian brethren: (It) has come agreeably for doing vile acts and deceiving us in the world.

O Friends: Why sould (we) buy the wretched cloth with the money earned by hard labour, languish, become emaciated and (then) grieve?

The treacherous cloth will distract (our) mind, undermine (our) fame and debase truth.

It will not last long, nor can it be relied upon. It will make (us) pay a high price and get duped.

While Khaddar, which is an excellent cloth, is in a refined state, do not wear the mull cloth and get duped.

O Indians having no difference (among yourselves). Is there not elegant cotton? Is there not loom to spin it? Is there not excellent Khaddar?

O human beings: The advice of the saint Gandhi is based on a knowledge of the Code of Manu. Bear it in mind in the usual course and stand by it.

This is indeed an easy method for carrying on the strugle for independence, rendering service to the country every day.

To maintain relationship with foreigners is highly humiliating. They are not afraid of apprehending and beating us and intimidating us. Alas! The pretence indulged in by the foreigners is a fraud. (They are deriving) a profit of sixty crores of rupees every year.

O friends of India: O beautiful national workers, who have become great by living in the land of Bharata: See self-government will be secured.

The ruinous persons are afflicting us, as to make us perish, with the result that harmony is promoted (among us). They extort our money by practising fraud and go about proudly.

Realise well that, if relationship is maintained with the wicked whites, humiliation will result and that unheard of troubles will befall (us)-

As we, who are free from guile, acquire wealth with trouble, buy the cloth of the murderers and wear it without (any) impediment, the foreigners have flourished and are in a lofty position.

All the country is ours. Even when (we qustion them about it) (they) grow obdurate or otherwise talk cleverly and promulgate Ordinances.

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Even if (a person) ~~xxx x~~ takes pains and learns the English language which is in use everywhere, (he) secures no appointment. (But the authorities) are generous in conferring suitable appointments on the members of their race and giving them pay.

Hene, you had better wear khaddar and worship the feet of Gandhi.

The highly delghtful khaddar songs will get rid of the cloth of foreigners. Demonstrate this to the whole world.

The prices of all articles have risen high in the world. Those that have realised this and questioned (the authorités) about it have been sentenced to rigorous imprisonment immédiately. Hence, you had better expel the articles of foreigners hereafter saying 'fie upon them'.

We incur aloss of sixty crores of rupees every year and experience intense suffering and distress in consequence. The wretched Englishmen are sending us to prison as they please.

They are extorting money by levying exorbitant duties on various articles. They carry (the articles) in a clever manner to the court and auction (them) and thereby make the heart of those that hear (it) throb with grief.

On account of the murderers, disorder which is indicative of the ending of this Kaliyga is in evidence everywhere. They are indulging in great deception, the like of which cannot be seen (anywhere). Has God too no eyes?

Even Mother Bharata has developed a frenzy at sight of the injury caused by the wretches, who (unnecessarily) blame (others) and cut off (their) heads and who defraud the country in several other ways-

Wage only the satyagraha war and attain self-government by possive means. Wear the khaddar woven by the hand-loom. Get rid of drink and stand with determination.

Even after knowing that eminent gentlemen have laboured hard with love for our sake and are ~~and are~~ undergoing imprisonment, having lost all (their) money, why shuld we remain bewildered? Is it proper? You had better set out to win victory.

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(We) have been obliged to feel sorely distressed on account of the wretched foreigners. (We) have been obliged to become emaciated on account of hunger and suffers intensely. * * *
If (we) stand dejected and confused, (we) will be railed at all over the world.

Wear khaddar with great delight.

Avoid all relationship with foreigners hereafter.

Without becoming a prey to great fury of the disorderly Government, (wear khaddar with great delight).

Hold aloft the national flag boldly, mobilise the volunteer corps and demand swaraj cheerfully.

(The authorities) are extorting money in respect of various articles. If (we) do not pay money, they say that (the articles) have been forfeited. They conquered the world by (their) mean mentality. Therefore, O Brethren: Avoid the cloth of the wretches (and wear khaddar with great delight).

O friends in the world: Listen to the words of our friend Gandhi. Wear Khaddar with great desire and become resolute.

We were born in the illusory world and lost our senses on account of these great deceivers. We renounced our unbounded pleasures and died, giving up our lives.

O national workers: Join together and seek the excellent divine power. Seek the feet of that Goddess Bharata and secure victory.

On account of our fault, they have come only to injure us by means of treachery and fraud in the wicked country, wherein villains live. Realise the truth of this in a very loving manner.

If the name Gandhi is uttered, our Congress will rejoice and flourish in the world.

How are you going to live in the disorder caused by the crisis that has now arisen in this country which is praised by the king of kings? Sir: (The authorities) will not easily care to look at us during times of famine.

O Indians that act implicity according to the advice (of others) O creatures that carry and draw heavy loads: Sir: The house-tax is

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going on increasing every day.

We have no respect in steamers and trains. (We have to experience) great trouble, remaining in the last portion with legs aching. In the jail hospital, they swell with rage and cause trouble. Ever so many persons like the Simon Commission came and were honoured. They toured from place to place and said (something) as if it were truth. Sir: What have they given: When will we secure independence?

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26 Selections from GOs relating to civil disobedience movement (1930-31) 103
Proscribed literature :: Tamil Sources (1932)

C Extract from the Proscribed books and Pamphlets.

G.O. No. 491 Public, dated 1-4-1932.

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'Desiya Gitam'

Bahadur Bhagat Singh Pattu (Song)

Bahadur Bhagat Singh was an excellent person adored by devotees.

He was the pure, heroic and good son of Ramakrishna Singh of noble character. He was a person of good disposition and conduct that appeared to attain distinction in the beautiful India.

As for age, (he was) a youth. He was an unmarried person that excelled (others) in character- He was a person that had made a research of several arts and sciences. He was a person that discarded service and held firmly to truth. He was a person that gave up (his) very life so as to enable the Indians to prosper in the world for ever.

Has such sacrifice been made in any part of the world?

He was a person that worked hard, without (any) difference in connection with the scheme of non-cooperation launched by the highly famous Gandhi. He was a person that preached patriotism to the idle fellows who keep blabbing. He was a person that reaped (the fruits of) his birth in a holy manner by participating in the revolutionary movement. He was a person that entered the sacred prison as a result of the case (connected with the throwing) of the bomb in the new Legislative Assembly.

When the Judges pronounced an unprecedented judgment in pursuance of the Ordinance, twenty lakhs of persons on earth submitted memorials in a polite manner. While the father too cried aloud on account of anxiety, felt grieved at heart and stood shedding tears, Rajguru and Sukhdev together with the young prince, Singh, died on the gallows in a moment.

Alas! This is indeed a sin and an unmerited curse.

The young Bhagat Singh, the hero of the Punjab, died.

(The young Bhagat Singh) who was an embodiment of valour and sacrifice, whose fame spread to the heavens, who was renowned for (his) heroic deeds and who was highly elegant, (died)

The sin attaching to the death (of Bhagat Singh) on the gallows will not go in vain. Stand with zeal in (your) aim. It will be disastrous if (your) good friendship breaks off.

The young Abhimanyu known as Bhagat Singh died.

(He died) in the cruel prison at Lahore, which is noted for righteousness, for the liberation of the world and for the sake (of our people).

He was indeed a lion that participated in Gandhi's honourable scheme of non-cooperation and laboured hard. He was indeed a very excellent person.

The good son of Arjuna who won the war of Bharata (died) thereby making Mother Bharata throb with grief and feel sorely distressed.

He (Mr. Gandhi) is a strong-willed person who, having realised the true path of the salt satyagraha, strives for acquiring the self-government approved (by all).

He is a virtuous person, who would get rid of the indecent service rendered (by us) in a condition of slavery to the Europeans who are devoid of mercy.

He is the dignified person who framed the resolutions at the Karachi Congress in such a respectable manner as to be praised by the world.

(Gandhi is a divine ascetic) who has appeared as the spiritual preceptor of the flourishing satyagraha method.

Boldly salute the national flag. You would (then) live prosperously on earth, with a mind freed from (all) blemish. Degradation will vanish and despicable poverty will be relieved. We will enjoy all the pleasures enjoyed by India.

It is (this flag) that displays and preserves today the honour and self-respect of the country. It will effectively maintain steady friendship and perpetuate the love of the people.

All of you people in the world had better join together and sing 'victory to Mother Bharata'. It will result in (your securing) strength and good victory and all sinful acts will disappear rapidly.

Need (I) say (anything) about Lajpat, the hero of the Punjab, Jatindra and Babu Ganu - all the three - having had to meet with their death? This is indeed beautiful flag of the mother.

Let us hoist the flag. Let us adore the feet of Gandhi. Let us assemble daily and praise (the Mother) by raising the cry of Vande Matharam.

Sir: The life in which (one) does not render service to the country is a vain one.

The life, (in which one does not render service to the country) by heroically dispensing with the ostentatious mull cloth and (thereby) enabling the people of the country to get rid of poverty and attain prosperity, (is a vain one).

Wear Khaddar; wear (it).

The people of foreign countries join together and carry away sixty crores (of rupees) every year. Are (you) to remain in languid like dead persons?

Get rid of the worthless foreign cloth, manufacture khaddar which will result in great prosperity (and wear khaddar), in view of the glory of the famous Congress, giving up blabbing and feeling glad at heart.

Have (you) still no sense of shame? Have (you) still no sense of (your) own?

(Have you no sense of shame) to wear pleasantly the highly despicable mull cloth, instead of the khaddar (produced in your) motherland which is renowned for charity?

(Have you no sense of shame) to live still without any change even after poverty has begun to afflict (the country) on account of sixty crores of rupees going to a foreign country?

(Have you no sense of shame) to remain without wearing khaddar even after you have witnessed with (your) own eyes (people resorting to) hunger-strike and sacrificing (their) lives?

(Have you no sense of shame) to remain without being moved even after (you) have listened to the words uttered by the saint Gandhi, the foremost of the thirty-three crores (of people)?

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(We) can attain happiness as soon as (we) acquire swaraj. The consumption of toddy which brings about misery will also disappear simultaneously. Industries, which will last for ever, will come into existence in large numbers. We will feel glad at heart, finding the path of righteousness flourishing.

The bondage of the labourers and the military goblin will disappear quickly. The despicable language and unkind laws will totter, having no place (to stay).

All unjust taxes will be reduced to powder. There will come to be a limit even for the salaries paid by the Government.

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27. Selections from GOs relating to civil disobedience movement 1930-35
Proscribed literature: Tamil books (1932)

Extract from the Proscribed books and Pamphlets.

G.O. No. 1005, dated 21st July 1932.

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1. Swarajya Pattu known as Congress Kirtanai, Part I :- This book, which contains a picture in one block of Goddess Bharata, 15 national leaders and a national flag on the title-page and a picture of Mr. Vallabhai Patel on the page next to it, was printed in August 1931, at the Amrutaguna Bodhini Press, No.302, Mint Street, Madras, and published by K.A. Madurai Mudaliyar. It consists of 15 songs composed by K.V. Minakshisundaram Chettiyar. Some of these songs are in praise of Goddess Saraswathi, Goddess Bharata, Mr. Gandhi, Mr. C.R. Das, Pandit Motilal Nehru, Mr. Bommanji of Poona, Pandit Jawaharlal Nehru, Mrs. Sarojini Devi and Dr. Ansari, while some others deal with the glory of the spinning wheel, the excellence of khaddar and the execution of Bhagat Singh, Rajguru and Sukhdev. The spinning wheel, which is compared to the discus in the hands of God Vishnu, is stated to have come into existence for removing the misery of Mother Bharata, relieving the distress of those that take to it and getting rid of drink. It is said that khaddar will secure victory in the passive war, remove the misery of Mother Bharata and relieve the distress of the poor. Mr. Gandhi is spoken of as a person who has introduced the principle of non-cooperation in the country with pleasure, who guides the people in the righteous path and who has come to relieve the suffering of the poor and put an end to drink as well as to caste and religious differences among the people, while Pandit Motilal Nehru is said to have attained everlasting fame by participating in the passive war and making the people all over the country wear khaddar. Pandit Jawaharlal Nehru is characterised as a national hero, who has attained great fame by wearing khaddar in obedience to the advice of Mr. Gandhi and has laboured hard by enthusiastically participating in the non-cooperation movement and the passive war with a view to acquire self-government. It is observed that Mrs. Sarojini Devi has performed satyagraha in order to get rid of all troubles and acquire everything and that Dr. Ansari is uttering the mantra of 'Vande Mataram' so that the principle of non-violence may spread in the country. He is reported to have partici-

pated in the satyagraha and Khilafat movements in order that the Bharata land may flourish and the people relieved of their misery In these songs an appeal is made to the people to turn the spinning wheel everyday and wear khaddar to all times so that they may secure self-government which will last long. The author discribes himself as one composing songs which persuade the people to participate in the passive war, bearing in mind the principle of non-cooperation, and turn the spinning wheel. The song dealing with the execution of Bhagat Singh and his comrades contains the following sentiments among others:-

'The valiant Bhagat Singh was a pre-eminent person born of a Sikh family in Lahore. His fame will spread everywhere. He and the famous Rajguru and Sukhdev constituted themselves into an association. They were heroic, courageous and valiant youths endowed with zeal and strength. (The authorities) hanged them so as to put an end to their lives and thereby caused excessive grief to the people. They apprehended Sardar Bhagat Singh, Rajguru and Sukhdev and the gentlemen who are well versed in law awarded a sentence of death for their having committed the offence of throwing a bomb. As the efforts made by the people to save their lives proved fruitless, Bhagat Singh and his comrades adored Goddess Bharata and, forgetting the world, entered the realm of the God of Death. Alas! (The authorities) hanged the princes at 7-15 P.M. on Monday the 23rd March 1931 and boldly burnt their dead bodies and threw the bones into the holy Ganges.

2. Swarajya Pattu known as Congress Kirtanai, Part II.- This book is, except for the differences mentioned below, identical with the book entitled 'Swarajya Pattu, Part II'. It does not contain the picture of Mrs. Sarojini Nayudu found on the first page of the other book. Further, there is a slight variation in one of the lines of the last song.

3. Swarajya Pattu known as Congress Kirtanai, Part III.- The body of this book, which contains on the title-page a picture in one block of Goddess Bharata, 15 national leaders and a national flag, was printed in 1931 at the Sri Bharati Press, Choolai, Madras, and published by K.A. Madurai Mudaliyar, The

title-page alone was printed at the Amrutaguna Bodhini Press. The book consists of 11 songs composed by K.V. Minakshisundaram Chettiyar and one song by his student P. Swaminatha Chettiyar of Muthialpet. Several of these songs are in praise of Mr. and Mrs. Gandhi, Mr. V.J. Patel, Dr. Rabindranath Tagore, Sri Dayananda Sarasvati Ammal, Yakub Hassan and Bhaskara Das of Madura. Mr. Gandhi is characterised as an incarnation of God in the Kali age and as a highly cultured, eminent, truthful and virtuous person who has inaugurated the non-cooperation movement in the country and who has appeared on earth ~~of~~ for removing the misery of Goddess Bharata, relieving the people of their hardship and helping them to lead a happy life by getting rid of foreign cloth and wearing indigenous cloth. It is stated that Mr. V.J. Patel has willingly participated in the non-cooperation movement, completely got rid of foreign cloth by the use of khaddar and boldly toiled hard for securing independence and that Dr. Rabindranath Tagore condemned 'the massacre which was fearlessly perpetrated in the Punjab', and is waging the passive war, abiding by the advice of Mr. Gandhi. Yakub Hassan is spoken of as a heroic, virtuous and courageous person performing satyagraha and observing the principle of non-cooperation, having realised the significance of the words of Mr. Gandhi, while Bhaskara Das of Madura is said to be striving for the acquisition of independence as a disciple of Mr. Gandhi. Among the remaining songs, there is one condemning the vice of drink in view of its evil effects and another dealing with the execution of Bhagat Singh and his comrades. The latter song contains the following sentiments among others:-

'The valiant lion Bhagat Singh is gone, having been caught in the noose of Yama along with two of his friends. The highly courageous and victorious Bhagat Singh, who was the most valiant of all the heroes, had an undaunted mind even though he was in great distress. Bhagat Singh, who was born as a result of the penance performed by the famous Krishna Singh of Lahore, received education in his youth and shone as an unparalleled hero. He gave suitable training even to his friends in the school and strove hard in the field of nationalism with his two companions. He is a hero that hoisted the khaddar flag in 1920 relying solely upon

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the support of Mr. Gandhi. Alas! He gave up his life and forgot the world. (The authorities) apprehended him as well as Rajguru and sukhdev and the gentlemen, who are well versed in law, sentenced them to death for the offence of having thrown a bomb. The attempts made by the people to save their lives having proved fruitless, Bhagat Singh and his comrades adored Goddess Bharata and gave up their lives. Alas! (The authorities) hanged the princes at 7-15 P.M. on monday the 23rd March 1931 and boldly burnt their dead bodies and threw their bones into the holy x Ganges.

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28 Selections from GOs relating to civil disobedience movement (1930-35)

Proscribed literature :: Tamil Books (1932)

Extract From The Tamil Proscribed Books and Pamphlets.

G.O. No. 531, Pub. dated 6-4-1932. "Desiya Geethangal, parts I, II". 38

We shall deem Mohandas Karamchand Gandhi to be the merciful God Himself and worship him. We know that the Mahatma laboured hard to enable all his dear countrymen to secure liberation.

There is no doubt hereafter about (his) countrymen, who depend (upon him) securing the felicity of swaraj. He has shown us the way to make (our) mind overflow with joy.

The Ordinances promulgated to suit the occasion, repression and the lathi charges of the Police are gone. The heart of Mother Bharata, who was grieved, has become composed. Public interests have been greatly promoted.

He (Gandhi) caused self-government to gain power and strength in the world. The country is indeed benefited by (this) excellent person.

(Motilal Nehru) was an opulent person, who rendered assistance to the people that suffered misery on account of the unjust massacre committed by the Government in the year 1919. * * * He was a person who fought against the regulation known as the law of deportation and got rid of it completely.

He came (into this world) as a key to unlock the fetters of slavery. He was the highly virtuous sould that gave away Ananda Bhavan, a mighty building on earth, to be styled as Swarajya Bhavan. He dedicated (his) sturdy body, wealth and soul all the three - for the good of the public on account of the cruelty experienced owing to the commencement of repression.

This prince of Allahabad gave up his legal profession several times for the purpose of effecting a reform suitable to (his) motherland. He was the hero that started a war of non-violence on account of the trouble caused by the foreigners notwith~~standing~~ driving (from the country). Alas! He gave up (his) life, having become embittered against the administration carried on by the Emperor who is ruling the world.

He was a patriot, who took a firm resolve that he would never fail to acquire the swaraj spoken of even by being born again on earth with liberty, deeming the lives of the large number of excellent people to be his own even though he might have to lose his life. He was an upright person who lovingly joined the civil

disobedience movement started by the pre-eminent sait Gandhi. Nevertheless, he was a leader who quietly went to prison with (his) relations, wife and children.

Motilal was an eminent person, who set up in array a corps for carrying on the stuggle of non-violence which engenders a feeling in spite of the continuous adoption of several repressive measures in regard to the disobedience of the Salt Act. He was a philanthropist who served the interests of thirty-three crores of people on earth. Words cannot aptly describe the nature of the misery suffered on account of his loss by India, which occupies the foremost position (in the world).

He deemed the prison, to which Government are sending (the political offenders), to be a place of penance for great Rishis. He too entered prison along with his dear son, Jawaharlal Nehru. * * *

Can the inconsolable grief caused by (our) parting from Bhagat Singh, whose fame is proclaimed throughout this world, be assuaged? Can it be relieved hereafter?

They (the authorities) arrested Sukhdev, Rajguru and Bhagat Singh on a charge of having thrown a bomb boldly on the famous Assembly and, as if this would not do, wrote a judgment very secretly to the effect that they had murdered Saunders, and sentenced (them) to death. When Sukhdev, Rajguru and Bhagat Singh, without feeling sorry in the least, said in reply: 'Do not hang us unnecessarily. Shoot us down', they (the authorities), not knowing what to do, secretly hanged them in the Lahore Jail before 7-30 P.M. on the 23rd March 1931, and thereby made their hearts throb. Alas! (Our) sorrow grows intense at the thought of (their) wicked action in having ventured to hand (them).

Can the inconsolable grief be assuaged? Can it be relieved hereafter?

In spite of ever so many crores of petitions having been submitted by patriots, our Viceroy rejected them without the least mercy. What indeed was the cruelty committed by these persons? The all-powerful Government hanged the tender youths hastily, without granting permission even to (their) mothers, who bore (them) for ten months and gave birth (to them); (their) fathers, relations and kinsmen to see (them), and they themselves cremated the dead bodies (of these persons) according to the religious rites of

the Sikhs without handing them over to (their) relations. Alas! Hearing this news, all genuine devotees including the saint Gandhi, who is an excellent person, are weeping with a loud voice and the whole world is crying aloud, over-whelmed with greif.

Alas! Bhagat Singh, who was highly renowned for heroism and was an excellent person that afforded consolation with an undaunted heart, has lost (his) precious life and parted from us. They (the authorities) hanged Sukhdev, Rajguru and Bhagat Singh all the three in the prison house at Lahore at the bright hour of 7-30 P.M. on the 10th Panguni of the famous Pramoduta Year, only to make all the people of India shed tears and cry.

We have lost three youths and feel sorely distressed.

Further, is this not a sin? When is (this) anomaly to disappear? Is it proper to hang (persons) for nothing?

(We have lost three) youths called Sukhdev, Rajguru and the excellent Sardar Bhagat Singh, who were devotees of their country.

(We have lost three youths) with the result that the hearts of the people in the country throb with grief, those that hear of it shed tears and the people of Lahore enact a tragedy.

(We have lost three youths who gave up their lives) on the 23rd March 1931, having become disgusted with inferior pleasures.

(Their execution)has come as an evil occurrence on earth at an age when (they) could lead a prosperous and cheerful life.

While in every house one person turns to the west and spins, removing the seed from the cotton grown in the country and converting it into highly refined cotton., O spinning wheel, whirl round towards the west always, whirl on pleasantly hereafter, whirl on saying that we have secured swaraj.

The foreigners, who are an uncivilised and base people, have deprived us of all our industries. Whoever will not laugh at hearing this? O spinning wheel, whirl on always, whirl on pleasantly, whirl round realising and declaring the truth.

The present plight of India, which knows everything is miserable indeed.

Virtuous persons have disappeared. Highly fraudulent persons abound. * * * It is only under this system of ad-

ministration that false witnesses have increased in number.

The kingdom is in the hands of the Conservative Lords. Their heart will not be moved to the end. There is Gandhi's help. Let us adopt his gentleness, swim across the ocean and reach the shore and win a victory by acting resolutely on the words of the bold Bhaskaran.

O child! The crane is flying. Call it without getting angry. By crane, I mean the crane which has come to kill us. It is a crane which is on the banks of the sacred river. It is a crane which has no food to eat. It is a crane which is mad after beef. O Child! It has come here and is flying. It is a crane which carries on trade. It is a crane which has come to ruin our life. It is a crane which has come to suck the blood. O Child! It is now governing a kingdom. It is a crane which has a beak like a bunch. It is a crane that lives in a cold snowy region in the extreme (north). Alas! O Child! That vindictive crane is governing us, keeping us under subjection.

Selections from GOs relating to civil disobedience movement (1930-1935)
Proscribed literature :: Tamil books (1932)

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Extract from Tamil Proscribed Books and Pamphlets.

G.O. No. 531, Public, dated 6-4-1932.

Desiya Gitangal.

Behold: The khaddar flag is flying opposite the liquor shop. Come to render help to carry on picketing. There will be no obstruction whatever hereafter. The heinous crime of murder will indeed increase if this consumption of liquor does not cease.

We are much perturbed in mind having become indebted on account of (our) drinking excessively palmyra toddy and liquor, which make (us) pay an unjust tax of seventy-seven crores of rupees a year, even as a hunter comes and takes away free the excellent honey gathered by swarms of bees.

The saint Gandhi asked (the people not to drink) so as to enable (them) to get rid of enemies, murder and theft, attain happiness and secure liberty.

It is indeed true that the affliction caused by the whites, who despise (us), will desappear.

Have (you) not yet gained a sense of honour? Have (you) still no faith?

(Have you not yet gained a sense of honour) to peacefully picket, with purity of soul, those friends who drink liquor with avidity?

(Have you not yet gained a sense of honour) to detest the ruinous liquor as poison and lovingly render service to India, which is (your) own country?

(Have you not yet gained a sense of honour) to get rid of the cooperation of the insolent whites, who are roaming about with a friendship desire to deceive (your) motherland?

Can we secure swaraj for nothing? (Have you not yet gained a sense of honour) to act according to the plan suggested by the virtuous saint Gandhi?

(Have you not yet gained a sense of honour) to save the honour of the spotless Mother Bharata, who is praised by Mangalanadan well-versed in elegant sweet Tamil?

Wear the hand-made khaddar applauded by our saint Gandhi, so as to enable all sons born of Goddess Bharata to secure self-government on earth.

xSixty crores of rupees are going to a foreign country every year on account of partiality.

O Parrot! The status of swaraj will be secured shortly, if those on earth wear the excellent khaddar cltoh.

O Parrot! We would do well not to wear foreign cloth, so as to enable (our) labourers to eke out their livelihood. That indeed is swaraj.

O Parrot! Let us have faith in the indigenous khaddar dress, which was worn gracefully by (our) grandfathers and great grandfathers.

O Parrot! Those that wear other cloth without wearing khaddar cloth will be reviled as chaff and ridiculed.

They (those that x resort to swadeshism asx a means of living) parade themselves in this country as national devotees. When they are asked to go to prison on (this) earth, they offer an apology and suffer mental agony.

They think that whatever they see on earth is real and whatever position is taken up is the correc t one. They render help to foreigners, with no advantage (to us) by telling what is favourable (to them).

O Elders! Can swaraj be secured if things are in a disordered state like this?

O Conch! Proclaim (to the people) that they should not get themselves ruined by indulging in quarrels on account of caste tyranny, losing (their) motherland to the whites and drinking toddy, which is a heinous sin.

O Conch! Proclaim that economic prosperity will be achieved in the world by carrying on a very vigorous propaganda for effecting a boycott of the cloth of foreign countries.

O Conch! Proclaim in an ornamental language unlimited victory so as to make the people, who are slumbering, spring up and rise and worship the feet of the Goddess of Liberty and the heads of hypocritical and base persons fall on the ground.

O Conch! Proclaim that we will not be afraid of the foreigners. Proclaim that we have got rid of bondage.

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O Child! The cock of our country is also crowing. Spring up and rise so as to get rid of misery.

O Child! Spring up and rise and render service to your country. Goto the school and learn refined Tamil.

O Child! The flag is flying. The national flag is flying. Bend down (your) head (before it) so as to secure liberation.

O Child! Do not indulge in caste and religious quarrels, possessed of the devil of self-interest. Do not entertain a desire for foreign cloth.

O Darling! We should wear fine khaddar cloth. (We) should derive the benefit of self-government.

O Darling! Prosperity will increase, if the mighty demons are gone.

Wear khaddar woven with the hand-loom, the khaddar praised by Gandhi.

This is indeed a contrivance to acquire perpetually the self-government sought for on this earth.

If we resolve to avoid liquor, relying solely on the words uttered by Gandhi, the great saint, so as to make even a stone-like heart grow tender and melt, we can construct (our) houses with gold and live very prosperously, acquiring swaraj, without remaining enslaved to a great Power which is always afflicting (us).

Selections from G.O.s relating to civil disobedience movement (1930-1935)
Proscribed literature: Tamil books (1932)

Extract from Tamil Proscribed Books and Pamphlets,

G.O. No. 531, Public, dated 6-4-1932.

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Desiya Gitangal Part II

~~@xR~~ O Parrot! The beautiful flag of Mother Bharata is flying aloft. O Parrot! The benefit of self-government will be secured if (we) praise (it) with devotion and salute (it).

The khaddar flag that shines with the white, red and green colours is indeed the flag that will secure victory in the struggle carried on on very peaceful lines.

We will indeed secure the status of swaraj at the point of the spindle.

What the elderly gentleman Gandhi says is indeed the remedy. If (we) repose full confidence (in him), we will be saved.

O Child! Why should the people, that wear khaddar dress and attain salvation, require other dress?

O Child! What for is the mull cloth that is not useful for the holy sacrifice performed by the Brahmans who follow the ancient Vedas?

O Child! Why should those that excel in patriotism adopt western customs?

O Child! Why should there be (any) doubt about the government of our country passing into our hands?

O Child! Why should those that carry on industries require dignified Government appointments?

Let us wear the khaddar dress which confers strength. Let us secure self-government, which is not inferior.

We need not study much and hold an appointment. Further, learn the method whereby we will be saved from ruin in this world by taking to industries of our own accord.

Let us carry on the weaving industry which is free from artfulness and secure swaraj.

The advice given by the great saint Gandhi is indeed a protection for (our) life. It will indeed be helpful for getting rid of the unchanging bondage and instilling patriotism.

He (Mr. Gandhi) is a leader that went to ~~a~~ jail in order that patriotism may flourish well.

The advice given by the friend of our country will indeed be beneficial for getting rid of the consumption of drink, which causes aberration of mind, w so that the excellent people of the land of Bharata may rejoice, and for commencing the passive struggle so that placidity may predominate.

He is a devotee that does not forget the path of satyagraha and the vow of non-cooperation.

The advice given by the person that has always faith in non-cooperation is an advice which will really secure victory.

All of you had better turn the hand spinning-wheel every day, having faith (in it), and get possession of your country.

Where is the strength of arms for us? The hand-made khaddar is the arrow of arrows at this juncture. The enemies will totally perish everywhere and everyday without fail along with (their) wealth.

Is the justice conceded in the reply (evidently the Proclamation) of Queen Victoria in vain? Are all those whose profession is that of a Vakil dumb? Can they not speak? Their arrogance will not do. It is highly essential that (they) should cooperate.

We shall overcome famine by means of cotton. We shall subdue the army by means of dress. We shall get rid of violence. We shall try to proceed by the path of virtue. This system which is deplored by the Vedas will go.

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29 Selections from G.O.s relating to civil disobedience movement 120
Proscribed Literature: Tamil books (1932) (1930-193-)

Extract from the Proscribed Tamil books and Pamphlets.

G.O. No. 1290, Public, dated 6-10-1932. 47

"The Frontier Gandhi or Abdul Ghafoor Khan".

This book, which contains a picture of Abdul Ghafoor Khan on the wrapper and which is said to be the third publication of the 'Swarajya Berigai Series', was written by M.S. Subrahmanya Ayyar, printed at the Kesari Printing Works, Madras, and published in May 1931 from 'Vira Vijayalayam,' No.32, Ayyappa Chetti Street, Mannadi, Madras. In this as well as the other books written by the same author, is printed at the top of the wrapper a line from the Thevaram of Tirunavukkarasu Swamigal, which means: We are subject to none; nor are we afraid of the God of Death. The book deals briefly with the parentage, education and public service of Abdul Ghafoor Khan, his determination not to serve under the Government, the propaganda carried on by him among the Frontier people with a view to get rid of foreign domination completely and his participation in the non-co-operation war of 1920. It traces the early history of India and refers to the 'vain' efforts of the English to establish stable Government in the North-West Frontier Province. A description is given of the 'creul', treatment said to have been meted out to the Red Shirt volunteers of Abdul Ghafoor Khan as also a gist of the several speeches made by Abdul Ghafoor Khan in connexion with the Gandhi-Irwin Pact, the resolution of the Karachi Congress relating to the North-West Frontier Provinces, etc. He is reported to have stated that the Pathans have full faith in Mr. Gandhi and are determined to secure independence with his help and to have exhorted the Muslims to cast off their 'slavish' life and to work on behalf of of the Congress. The book ends with the concluding note by the author, wherein he extols the spirit of service and sacrifice of Abdul Ghafoor Khan, deplores the present 'poverty-stricken' condition of the country as well as the adoption of repression and refers to the determination of the Pathans to secure independence for India.

The following sentiments find place among others in this book: The English, who are at present keeping this country under subjection and governing it, are adopting all kinds of devices for subju-

gating the Frontier tribes. They are spending money in crores and stationing troops in thousands. Nevertheless, they are unable to establish stable administration or peace there. Any English soldier or General will shudder to hear any mention being made of the Frontier people. Whoever will not feel indignant at sight of xx unjust repression? Ghafoor khan was greatly enraged and vexed with the trend of the administration of Englishmen. He resolved to apprise the countrymen of the actual situation and strove to get rid of the somination of foreigners completely. Great was the help rendered by India during the time of the European War. While every one hoped that political independence would be granted in return for his help, it ended in great disappointment. The Government introduced the highly cruel Rowlatt Act in the teeth of the unanimous opposition of the people. Mr. Gandhi said that the people should resort to Satyagraha in order to condemn it and they carried out his instruction unanimously. It was only then that the horrible Pubjab Massacre was perpetrated. The Congress Commenced the war of non-co-operation in order that the injustice done to the Khilafat might be removed and swaraj attained. Could Ghafoor Khan refrain from participating in that war? He spoke to the follwoing effect in the Karachi session of the Congress: 'I am now a soldier of Mr. Gandhi and it is my duty to act in obedience to his command. I am prepared even to sacrifice my life for the country. What is the cause of the war which broke out last year between the Government and the Wazirs? In April last repression raged in the Peshawar City. Several leaders were sent to prison and cruel deeds were perpetrated. The Wazirs could not tolerate these and they therefore demanded that Gandhi and political prisoners should be released. The authorities did not comply with this. On the other hand the houses of those people were raided and bombs were thrown on their houses from aeroplanes. Thereupon, they began to wage war against the English in self-defence. The Government are telling us that, as the Sikhs and the Hindus are great in numbers, they are trying to establish a Hindu raj. To you they say that the Afghans will bring an expedition. To divide and rule is indeed the fine diplomacy of Englishmen. We, the Afghans, have full confidence in the Mahatma. If he commences his righteous war again,

we will then demonstrate our capacity and fitness to the world.' Again, Ghafoor Khan spoke as follows at a meeting in Bombay last year: 'It is said that the Frontier tribes commit evil deeds and perpetrate cruelties. This is utter falsehood. Purna Swaraj is the goal of the Congress. The Indian Muslims have not sufficiently participated in the work of the Congress. O Muslims! Do you not wish to cast off bondage? Have you not the capacity or indeed the manliness to do so? It is your birthright to strive for independence. This is also ordained by religion. Hence, if you wish to live as free men, gird up your loins and participate in the war. Englishmen are ruling over us. Why did a riot break out in Cawnpore? Can they not check looting and murder? If they say that they cannot, let them leave the administration in our hands. Know that it is a third party that incites one against another among us'. Ghafoor Khan spoke as follows in another place: 'Mr. Gandhi started the satyagraha movement. As a result of it, the opportunity has come for both of us, the Afghans and the Indians, becoming united. The Afghans or the Pathans are warriors by birth, while the Indians are naturally endowed with keen intelligence. If both of them become united, the British domination in this country will disappear quickly. The authorities have not yet abandoned the attempt to keep these two people separated. If efforts are made to subjugate the Pathans by means of force, they will not remain quiet. They cannot be crushed with the help of dreadful weapons. The hand of Bharata was formerly abounding in gold and gems. Now poverty is raging everywhere, an atmosphere of bondage is pervading and repressive measures are largely in evidence.

Selections from G.O.s relating to civil disobedience movement (1930-1935)

~~Proscribed literature :: Tamil Reviews (1932)~~

30 C

Extracts from the Proscribed Tamil Books and Pamphlets.

G.O. No. 490 Public dated 1-4-1932.

50

Gandhi Pattu (Song) - Part I

O (Mother Bharata) lady of noble conduct, that bestowed (thy) grace to make the Congress, which has no decietful mind, prosper!

Happiness in life consists only in the pleasure derived from (saying) Vande Mataram.

(The pleasure derived from saying Vande Mataram) will doubtless endow (one) with great strength, instil a sprit of determination in every one, make (one's) name shine wonderfully everywhere and, increasing (one's) valour and courage, lead to happiness in the world.

It will help to recruit a volunteer corps for the Congress intently

This learned person (Mr. Gandhi) was born on earth to get rid of the misery afflicting (the people) and has spied out the secret.

This distinguished person who has realised the treachery practised by villains - this leader who is pleading for doing away with drink which is a heinous sin-- enunciated several principles favourable (to the people) on earth and rejoiced (over it).

He undauntedly lent support to make this world prosper.

Gandhi is a saint of peace praised by the people of this world.

He is a saint that has, by supporting the poor and getting rid of wretches, afforded the necessary facility for (our) brethren attaining happiness.

It is this Karamchand Mohandas Gandhi that cut at the root of villainous deeds.

He is an incarnation of truth praised throughout the world. He is one who helps the Indians that feel perplexed. He is a courageous person who makes the dishonest whites langusih. He is one who shattered the articles of foreigners by sweet words.

He was born like God to get rid of famine. He understood the sinful nature of the wretched whites. He relinquished all pleasures without (any) grief. He is a person of excellent character, who preached the principle of non-cooperation.

O victorious Gandhi, who put an end to the self-conceit of the enemies of this earth!

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He (Mr. Gandhi) was born on earth for getting rid of the articles of foreigners and has secured without failure several benefits today in an illustrious manner.

He is a distinguished person that intently made friends wear the khaddar of our country. He is a leader that has appeared to avert any evil resulting from quarrels afflicting (the country).

He has appeared in the Kali Yuga for acquiring the glorious swaraj. He worked with great love for friends and pleaded faithfully for them.

Behold! Unjust laws make (us) feel dispirited, harassed and aggrieved. Moreover, wicked persons are committing treachery by wresting (from us) our gold and (other) property.

He is a person of elegant bearing that conducted the war of satyagraha everywhere on ever so many occasions.

Feeling greatly worried on account of (your) inability to put up with the treachery practised by the vile whites, you (Mr. Gandhi) made every possible effort to get rid of slavish service in a manner which is praised all over the world, organised a volunteer corps on earth holding aloft the national flag, did away with villainous deeds and thereby made those that saw it feel glad and those on earth praise (you).

You laboured hard intently and thereby brought about the repeal of Ordinances, rendered unjust acts ineffective and made (your) name and fame spread and mighty cruelties disappear.

As the whites with a mean mentality complacently carried away our money, wresting it (from us) by levying taxes systematically on various articles, consumed it pleasantly, skilfully condemned and reviled us and put (us) into the cruel prison, he got rid of all these in such a manner as to be praised by the wise. Is this not a novelty in the world?

The gentle saint (Gandhi) is indeed a righteous person that removed (all) distinctions. He is indeed a dignified person that curbed the arrogance of the whites. He is indeed a virtuous person that labours hard for the poor excellently. He lovingly made the Congress flourish.

He is a handsome person that gave strength so as to make the salt satyagraha flourish well, get rid of the articles coming from other countries and do away with drink in a faultless manner.

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other countries and do away with drink in a faultless manner.

Selections from BOS relating to civil disobedience movement (1930-35) 126
Proscribed literature :. Tamil books (1932)

81 Extracts from the Proscribed Tamil Books and Pamphlets.

G.O. No. 430, Public, dated 14-3-1932. 53

Madhu Vilakku Prachara Desia Geetamrutham.

Let us turn over Charka with a view to get rid of the cloth of the wicked men.

The Congress flag is waving all over the world - the foreigners' cloth has gone out - the toddy shop has been closed openly - the minds of many fanatics have become sore and confused.

We were betrayed and lost. Let us get out of the obstinate fort of the foreigners. Let us plant the Swarajya flag with a view to get rid of the slave title procured by cooperating with the uncivilized whitemen. Let us get rid of the planning foreigner by means of a trick and plant the 'Swarajya' flag. With a view that their own countrymen may live they strayed away from the righteous path, oppressed us and roused us thereby. Let us revolve Charka and plant the flag of freedom.

Formerly in this golden land of plenty many warrior Kings ruled and the subjects lived happily without any want. Latterly, immediately after the English acquired the rule of this country, they destroyed our country's prosperity, created lot of suffering - talked in a haughty strain, made us slaves, frightened us and seized all our property. The world-measuring 'Mayan' (Lord Vishnu) could not put up with the same - grew furious and sent Mahatma Gandhi for our sake.

Let us picket toddy shops - come on.

Let us pray for the long life and prosperity of Gandhi, and the Tanjore District Congress Committee Presidents Messrs. Santanam, Sreenivasa Iyer, Nataraja Pillai, Raju Ayyer, Vedaratnam Pillai, Bashyam Mani Ayyar, Theagaraja Solya etc.

Selections from GOs relating to civil disobedience movement (2) 1930-35
Proscribed literature: Tamil Books (1932)

Extracts from the Proscribed Tamil Books and Pamphlets

32. C

G?O. No. 291, Public dated ~~14x~~ 22-2-1932.

54

The Cawnpore Riot or Pratapa Sankarar.

A mutiny known as the Sepoy Munity broke out in Bharata land in the year 1857. It was not in fact a sepoy mutiny. Some of the people of the Bharata land felt enraged at the greed for land and the greed for gold of the group of English merchants. That rage was excessive ~~x~~ even among the sepoys. Hence, the people rose (in rebellion) only with the object of getting rid of the domination of that group altogether. So, it is but appropriate to call it 'The Great War of Independence'. That war raged very fiercely in the Cawnpore City.

A student who was an eye-witness (of the Cawnpore riot) says:- The riot broke out at a place called Gwaltoli (?) at 10 o'clock on the 25th March. It was the Muslims that -- stirred it up. A fierce hand-to-hand fight took place for half an hour between the Hindus and Muslims. Stones flew throughout the day; there was looting; there was slaughter; shops were set fire to and women and children were killed. The portion known as Gwaltoli was completely reduced to ashes. The Police did not come to render help.

If when such horrible events were taking place, the -- authorities had taken precautionary measures and acted promptly, so much looting and so many murders would not have been committed. This is the opinion of many people.

The following is the gist of the version of an European resident of Cawnpore who witnessed the riot with his own eyes:- Some outsiders brought about the riot in Cawnpore in a preconcerted manner. This is the opinion of those that have been living in Cawnpore for a long time. Moreover, the riot could have been quelled at the very beginning even as a thing is nipped in the bud. The troops, however, stood quietly without opening fire on the rioters. Though (the authorities) were witnessing the events, order to open fire was not given to the troops. As the authorities did not show sufficient promptitude, the Cawnpore City appeared like hell. If the authorities had come forward at the very

beginning, they could have quelled the riot with the help of the troops and the Police at their -- disposal. The troops did nothing but stand witnessing the looting and murders. The authorities did not bestir themselves at the commencement of the riot to arrest the vagabonds and wrest the weapons that were in their hands.

While an European says so, the authorities say that sufficient promptitude was shown and that every e ffort was made to quell the riot.

He (Babu Ganesh Shankar Vidyrti) did not mind the struggle for his existence and the hardship caused by starvation. He attached great importance only to the pitiable condition of the sons and daughters of the Bharata land; he ba became broken-hearted at sight of the suffering of the poor labourers; he was grieved at sight of the hardship of the agriculturists; he was grieved beyond measure at sight of the distress caused by the system of administration; he felt enraged at the cruelty of repressive me - asures and he resolved that is was only to toil for the country that he was born.

He rendered great service through the 'Pratap' paper. The paper justified its name. His name and fame spread everywhere. Some were surprised at this; some were rejoiced and several bles-sed. The foreign system of administration, however, could not tolerate this. So, vigorous repressivex measures began to be applied against him.

At first the bureaucracy gave him a warning. He did not grow dispirited at this; he gave all his attention to the work he had undertaken. Those who have come forward to render rare service -service to the Mother - would not care even for (their) precious lives. The bureaucracy did not realise this. Later it began to take security from him. His cottage was searched and goods and chattels were put to auction. Machinations were contrived even for crushing the paper. Thus, he became a victim to suffering in several ways and he was greatly intimadated. The prowess of the tiger will increase the more the arrows attack it.

Similarly, the strength of mind and the national service of Ganeshar began to increase day by day.

At last, it so happened that the hero had to remain even in prison, the place of penance. He entered prison with a cheerful countenance resembling the red lotus which had blossomed that day. He had that good fortune in January 1922. The District Political Conference was held at a place called Fatehpur. He presided over it and delivered a rare and lengthy address. He roared therein 'I am a messenger of war; I am a clever person in waging war; I am a hero who will put down despotism'. As the bureaucracy deemed that address to be a vehement one, the arrow of repression darted upon him again. He received a sentence of rigorous imprisonment for 15 months as a result of it.

What constitute the ornaments of a pure hero are only the wounds inflicted on his body. What constitutes an ornament to a patriot in a country which is subject to a foreign system of administration, is only his life in jail.

The Moghuls were ruling in this country for five hundred years formerly. Then there was no such thing as Hindu-Muslim disturbance. Even now, the plague of Hindu-Muslim disturbance does not break out in the Indian States. The epidemic of that disturbance breaks out from time to time only in British India. What is the reason for this?

The population of the Bharata land is 36 crores. Of this, seven crores are Muslims. The number of the English officials who subdue and govern this country is only four or five thousand. If the Englishmen who are in the army and those who are engaged in trade are also taken into account, the ~~xaxt~~ total number cannot exceed five lakhs. The Bharata land, which is like a big continent, remains subservient to that small number of poeple. Is this not a wonder? The statecraft practised under the system of administration is very wonderful. It is not easy to subdue and govern a very large number of people. If all join together, swaraj will be attained soon; this is certain. A curious statecraft is being practised only to prevent (the people) from

becoming united. This is indeed the policy of divide and rule. Sometimes the Muslims would be patted on the back and at other times the Hindus would be patted on the back.

Before Englishmen secured the government of this country. It was only the Muslims that were the ruling class. As the -- government was taken over from them, Englishmen had to come forward to treat them like pet children. Some of the Muslims were immersed in glee at this. The Muslim community did not endeavour to attain progress with reference to the surrounding circumstances. The Hindus, however, received good training in English education and began to occupy Government posts in large numbers. It is but natural that a certain feeling of jealousy should arise in anybody at this. While this jealousy was increasing on one side, the economic condition of the country was beginning to deteriorate (on the other) on account of the absence of swaraj. This affected the Muslims much. When jealousy and the struggle for existence have joined together, need it be said that communal qurrel and malice have increased?

A great agitation had taken place on several occasions in this country for securing swaraj. A certain unity would result among the people at that time. It would not be possible for any autocratic Government to withstand such unity. Rare machinations would then be contrived to impair that unity. As a result of such machinations communal quarrels and disturbances would break out. If the cause of the quarrel is investigated, it will be found that only a very trivial affair is at the --- bottom of it, Intriguers would magnify it just as an atom is magnified into a mountain. Is there any doubt that the Cawnpore riot too broke out only in that manner? Those intriguers would set up the rowdies in both the communities. The mischief of those rowdies would bring about calamity to the community. As for the rowdies, they would be satisfied if they get a few coins. They would be blind to the welfare of the country and the welfare of the community.

The Muslims, who are born and bred up and die in this country itself, should look only to the welfare of this -- country. If

the welfare of the country is to be considered, communal and selfish interests will have to be given up. It would be advantageous if the Hindus too realise this well. The Hindus and the Muslims cannot get on unless they move amicably with each other in every direction. The Congress and Gandhi are striving hard to maintain Hindu-Muslim unity. Those that try to spoil it will be traitors to the country.

Selections from G.O.s relating to civil disobedience movement (1930-35)
Proscribed literature!! Tamil Books (1932) 132

Extracts from the Proscribed Tamil Books and Pamphlets.

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33. G.O. No. 186 - Public - Dated 2-2-1932.

"Heroic Martyr - Sirdar Bhagat Singh"

Telegrams were hurriedly despatched, Petitions were submitted, resolutions were passed and Gandhi too made a request that they* should not be hanged. (But) none (of these) was of any avail. It used to be said that the voice of the people is gospel. But the voice of the people has proved a vain voice. The reason (for this) is the domination of a foreign Government and the ignominy caused by the absence of swaraj.

You know that the Gurudwara struggle took place before. At that time, several of the Sikhs had (their) legs and hands fractured and heads crushed and blood too gushed out as a result of the repressive policy adopted by the Government.

What is the result of patriotism under foreign rule? It is only life in prison. Lajpat was deported in the year 1907. The authorities kept him confined in a city in Burma. The same fate befell Sardar Ajit Singh**, while another brother of Krishna Singh*** died in the jail itself. Bhagat Singh's father also entered prison.

Ever since Bhagat Singh attained the age of discrimination, he was watching the situation in this country. He pondered over the miserable nature of the foreign system of Government.

The thirst for swaraj and the frenzy for independence made him (their) slave, while the disorders of the system of administration provoked indignation in him. * * * His heart throbed when he heard the Government say that swaraj would be granted in course of time step by step. * * * He became highly anxious that the right of swaraj should certainly be attained soon by any means. So he thought of adopting western methods - methods of ~~non~~ violence. However, he did not think of taking away (one's) life or causing harm unnecessarily.

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* Bhagat Sing, Sukhdev and Rajguru.
** The uncle of Bhagat Singh.
*** The father of Bhagat Singh.

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Devi Vasanta Devi (the wife of Das) sent a message to the following effect: "The lion of the Punjab* met with his death as a result of the lathi charge of the police. O Youths of the land of the five rivers! would you remain quiet in the face of this insult? What reply are you going to give to this?" Perhaps, the indignation of Bhagat Singh, Dutt and others increased inview of the death of Lajpat and the condition of the country. What will happen if oil is poured on burning fire? Bhagat Singh though of apprising the world of the object of his coterie. As a result of this, the Delhi Legislative Assembly Bomb incident took place.

An appeal was preferred to the Privy Council in London on behalf of the accused on the 12th February 1931 on the ground that the appointment on a Special Tribunal is improper and illegal and that the Viceroy has no such power. The Judge heard only the arguments of the Counsel for the Crown. He did not hear the arguments of the Counsel for the accused. In these circumstances, he delivered judgment that the appointment of the Special Tribunal was indeed proper. The Indians were shocked at the trend of the trial.

The civil disobedience movement made its appearance in the country in March 1930. It spread like wild fire in course of time. The Government could not check the movement in spite of their having resorted to lathi charges and promulgated several Ordinances one after another. The tiger will become more ferocious when it is continuously attacked with spears. Similarly, the people of the country developed un-abating courage and heroism and unshakable boldness. They followed Gandhi's (policy of) non-violence. Men and women went to jail in thousands. Even children participated in the struggle. Even Gandhi was amazed at the awakening in the country, while the Government took fright inwardly.

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* Lala Rajpat Rai.

Bhagat singh said before the Special Tribunal: "Sirs I do not sentence us to be hanged. Shoot and kill us". What doubt is there that that hero only desired that he should die like a warrior and that he should give up (his) life like a true Kshatria?

The news that all the three persons were hanged spread in Lahore on the night of the 23rd (March). At once, youths, boys and girls set out in a body and went round the streets throughout the night sh uting xLovingxLive 'Long Live Bhagat Sing: xDown with imperialism'. On the morning of the 24th (March), the students and youths j ined together and went the streets shouting 'Long Live Revolution:' All the shops were closed. No vehicle whatever was seen in the streets. In t e evening a p ocession consisting of 50,000 persons started. There were 5000 women in it. All of them were wearing black dress. The relations of the heroic martyrs went to the place where the corpses were cremated and brought therefrom the charred parts of the bodies and ashes. They were immediately placed on a bier and the Congress leaders carried it along. Several women tried to approach the bier and respect it by touching it with (their) eyes. An European lady clad in Indian dress approached Bhagat Singh's mother, touched xxx (her) feet and kissed. The people showered flowers and rose water on the bier throughout the route. Then the cremation took place on the banks of the Ravi. At the meeting which was held thereafter, more than 50,000 people sobbed, cried aloud and also shed -- tears. Several kinds of rumours were afloat in Lahore regarding the cremation of the dead bodies.

Though the Government issued a communique (in this connection) the people were not satisfied. Hence, the Congress has appointed a x committee to make a thorough enquiry into the manner in which the dead bodies were cremated and issue a - statement. As soon as the news of the hanging of the three persons spread, the people began to feel sorry throughout the Bharata country. Mourning processions were conducted on the 24th March in every town and village from the Himalyas in the North to Cape Comerin in the South. Public meetings were held everywhere in the evening.

Everyone spoke condemning the hanging of the three persons. The people resolved that the patriotism, heroic courage and (the spirit of) sacrifice of those three persons should be emulated. The Police attacked the crowd with lathis in some places like Amritsar; some were wounded; and some were arrested. In short, the Bharata country was plunged in a sea of misery on that day and fluttered like a worm which has fallen in the fire.

Meanwhile, youths gathered in large numbers under the auspices of the Naujawan Bharat Sabha and shouted that they were prepared to display heroism and (a spirit of) sacrifice like Bhagat Singh and give up their lives. The annual conference of the Naujawan Bharat Sabhs was held. Subhas Chandra Bose, the leader of the youths of Bengal, presided and spoke very movingly. He roared: 'Of what use is the Gandhi-Irwin Settlement if Bhagat Singh could not be saved:' Several persons declared that efforts should be made in the Congress to throw away that Settlement. Thereupon, Gandhi and Bose conferred together for a long time. Bose realised that the execution was carried out only with the object of creating a split in the Congress and undermining the Influence of Gandhi and did not like to create a split in the Congress.

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EXTRACTS FROM THE G.OS. RELATING TO Civil Disobedience Movement 1930 to 1935

IN THE MADRAS PRESIDENCY. (Proscribed literature 1932)

ABSTRACT OF THE G.O.

(A tamil book - forfeited - declared.)

REFERENCE:-G.O.No. 260(Confidential)dated 16-2-1932, Public dept.

The Government of Madras declared forfeited a tamil book entitled "Bharata Deseeya Geetam" Part I by A.D.Mayandi Pillai.

Selections from G.Os relating to civil disobedience movement (1930-35)
Proscribed literature: Tamil Books (1932)

Extracts from the Proscribed Tamil Books and Pamphlets.

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G.O. No. 286, Public Dated 19-2-1932.

'Sardar Bhagat Singh'

Sri Bhagat Singh, who was a foremost of the three persons that ascended the gallows for the sake of our motherland on the 24th March 1931 and thereby made our Goddess Bharata shudder, the country lying between the Himalayas and Cape Comerin grieve, lakhs of men and women gather here and there that evening and feel sorry and the eyes of the patriots like him emit sparks of fire, was born (in 1907).

There is a saying by great men that the tiger's cub will not prove to be a cat. Is it therefore necessary to describe the qualities of the son of a person who cooperated with Lala Lajpat and participated in rendering service to the country? Sardar Singh understood even in his youth the essence of the movement in which his father had participated, just as a cub that comes forth from the womb of a lion -- understands even before it is taught by its mother that the elephant is its enemy and attacks it as soon as it sees it. He was awaiting the time when he could labour hard for the country.

As a heavy blow fell on the chest of Lajpat Rai, the lion of the Punjab, he died in a few days on account of the suffering caused by that blow.

As the news that the Police beat Mr. Lajpat Rai and thrust him down reached the people, the agitation began to increase. As Sardar Bhagat Singh and others also began to rage with anger, they participated in rendering service to the country. Will not they rage with anger? Why not? This was like adding fuel to the fire.

Congress men have no faith in the legislature. It is indeed a well-known fact that a strong propaganda was being carried on in previous years to the effect that the legislature should go as it has not resulted in any good to the Indians. It was only in pursuance of this that Sardar Bhagat Singh and Dutt joined together and threw a bomb on the Legislative Assembly which met inthe

year 1929. But the friends who have read the statements made by Dutt and others know that they had only the great aim of doing away with the Legislative Assembly and that they had not the least idea of afflicting or murdering the members of the Legislative Assembly or other living beings. There was no loss of human life on account of the bomb thrown by him, A few persons seem to have received slight injuries. The Government removed these youths from the country for that offence.

The people also requested the Mahatma to save all the three persons. The Mahatma also strove hard. In his very confidential talks with Lord Irwin, he introduced this (subject) as well. (But) what could he (Lord Irwin) do by----himself? Though he was greatly anxious to listen to the words of the Mahatma and thereby secu re the love of the people, he could not bear the pressure of the Provincial -- Government.

On the 23rd March 1931 Bhagat Singh and others were not aware of anything (that was goint to take place). Their thoughts, meditation and rejoicing were concentrated on the idea as to when they would meet with the death which was staring them in the face and as to when they would attain and worship, in person, the sacred feet of the Mother. They were looking forward to that alone.

The civil disobedience movement was started last year. In course of time it spread among all human beings, even as the fire which enters the hollow of a tree burns away the whole tree. The Government tried to check (it) by lathi -- charges. The People of the country exhibited great zeal. -- (They) did not get tired. They resorted to the passive method, prepared to face anything that might happen. Men and women entered jail in lakhs. Even the children from whose breath the smell of milk had not changed took part in the struggle, calling themselves Vanar Sena and setting themselves in array, and shared the miseries and pleasures (of the country). Bewildered without knowing what to do. the Government at last called our saint, who (feels sorry) that the poor people have no food to eat and dress to wear and who labours hard with the great desire of relieving x the distress of the people that are suffering on account of the unemployment

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trouble and the crushing of industries and trade.

Just as Buddha said that even cattle should not be slaughtered, he (Gandhi) too remains as the Buddha of the Kaliyuga and advices the people to adopt the method of non-violence. If we too follow his path and 'boycott the method of violence', we will never fail to accomplish the task which we have undertaken.

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35. Selections from GOs relating to civil disobedience movement 139
Proscribed Literature:: Tamil Books (1932) (1935-35

Extracts from the Proscribed Tamilx books and pamphlets

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G.O. No. 995 Public dated 19th July 1932.

Gandhi Adigal Viruppam Niraiveruga.
(Let Gandhi wishes be fulfilled)

The title of the book is 'Desiya Oonjal, Nalangu, Khaddar, Madhu Vilakku' and not 'Gandhi Adigal Viruppam Niraiveruga', which is only a prayer printed on the wrapper of the book, meaning 'May the desire of Saint Gandhi be fulfilled'. The book, which contains a picture of Mr. Gandhi ~~be fulfilled~~ on the wrapper, was printed at the Sri Ramakrishna Press, Ambasamudram, and published by E.S. Sivaramalingam Pillai. It consists of nine songs composed by different persons including the late Subrahmanya Bharati and dealing with equality, the actions of the 'whites', the excellence of khaddar and the prohibition of drink. In the portion relating to 'Desiya Oonjal', an appeal is made to Goddess Bharata to swing, seated on a golden swing decorated with khaddar and other swedshi articles, while the cry of Vande Mataram and of victory to Mr. Gandhi is raised everywhere, so that the people may acquire swaraj. In the nalangu song, which describes an imaginary nalangu function between the cat and the rat, a ship load of cats is said to have to the shores of Madras on an evening with a very large number of white rats. These rats are stated to have assembled in various ways to plunder the country and to have sung and danced in the Punjab without any fear, consumed all the paddy in the store-house, scattered and torn to pieces the clothes and jewels belonging to rich persons there, destroyed the arts without leaving any trace behind them and carried away, as they pleased, the immense wealth found in the country. In the remaining songs which deal with khaddar, equality and prohibition of drink, a woman is represented as requesting her husband to take away her child from her arms and relieve her, in order to enable her to turn the spinning wheel in the interests of the country and to carry on the picketing of foreign cloth and toddy shops. In the course of these songs, an exhortation is made to the people to wear khaddar, which is said to retain in the country itself all the money hitherto spent on foreign cloth, promote indigenous industries and thereby help the Indians to be

free from bondage for ever and to live without anxiety, avert famine and counteract the 'trickery of the highly deceitful' foreigners. A graphic description is also given of the sufferings caused to a woman and her children by the evil habit of drink contracted by her husband, wherein the woman deplores the absence of any law in the country for prohibiting drink.

The following sentiments find place among others in this book: Cats saw the rats and saluted them. Then the cats jumped at the rats, which were lurking on lofts and in holes, and seized them. As long as such deeds are perpetrated in India, it is hard for us to attain swaraj and secure any benefit. As long as the white vagabonds, who carry away the wealth of our Mother so as to cause heart-burning to her, remain here, the people will have nothing but poverty. * * * O Whites! Say whether it is proper to make a discrimination in colour. Help us in securing swaraj which is spoken of by our Saint Gandhi, who is endowed with a pure mind. We have realised all the fraud only after we came to our senses. Youx are lurking like the cat and it is time that you cease doing so. * * * O Cuckoo! Will you gracefully prattle in the minds of deceitful persons who are actuated by very great jealousy? Can one derive the pleasure of liberty if one is put in golden fetters and in the cage of self-xxinterest? All are kings and this is true at all times. * * * O Parrot! They (apparently, pseudo swadeshis) will talk hypocritically. They are heroes only in words. C^n blind persons secure self-government and enjoy the beauties and pleasures of the world? Can eunuchs enjoy pleasure. They are but a group of women who have not the capacity to see things even though they have eyes. O Parrot! Like fools they attached much importance to their lives and remained quiet with fear when others outraged the modesty of women and, entering the temple of the Goddess, committed evil deeds. They would merely utter the expression <u>Vande Matram</u> and remain idle even though they witness with their own eyes the people of the Bharata land dying of famine and desease like vermin. * * * May the evils afflicting us today disappear: May the laudable efforts made in a spirit of man-

liness by the people of the Arya land prove fruitful; May the people of our country become more and more prosperous: Vande Mataram.

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Proscribed literature:: Tamil books (1932) 1930-3

Extracts from the Proscribed Tamils books and pamphlets

G.O. No. 303 Public dated 23-2-1932.

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Uppu Satyagraha Pattu (Salt Satyagraha Song)

O Mother Bharata: Help (us) with (they) grace to acquire self-government for India eagerly. Vouchsafe (thy) grace even now for the satyagraha conducted throughout the country proving a complete success to (our) joy.

He (Mr. Gandhi) is an honourable and glorious person and an incarnation, who does not swerve from the pre-eminent and righteous path of non-violence. He is a wise leader who helps (others) with (his) grace in the holy and mighty war of satyagraha waged throughout the country.

Let us proceed, let us proceed to the sea-shore in an orderly manner to collect salt.

Let us proceed so as to recover the wealth of the highly excellent land of Bharata, so as to achieve success by performing satyagraha, so as to follow the path of Mahatma Gandhi who is praised by the world, so that several persons may travel (by this path) with a firm determination, so as to secure victory on earth and so that the flag of the Tamil (land) itself may fly as the flag (of the country) and make a sound.

Should there be a duty for the sea salt created by God? Should it be under the control of the Government, though God has eyes? (Our) having given room has resulted in a series of misfortunes to India. Sir: Join together hereafter and try to collect salt.

Let us all carry on a passive war, let us all carry on a passive war cheerfully. Let us prosper by the principle of equality.

Where is the strength of arms for us? This salt satyagraha is appropriate. Let us participate, without fail, in the righteous war carried on on peaceful lines in a very harmonious spirit.

As Gandhi, the embodiment of patience, has proceeded to wage war with the Government with the arrow of non-violence, the great

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world will blame (us), if we too, human beings, keep quiet with a secret purpose. So you had better save the honour of our people.

Let us proceed to collect salt and win a victory in the war so as to secure our rights. Why shoudl (we) slumber hereafter?

The Indians were obliged to wear khaddar and stabilise the administration as well as industries on account of the movement started by the saint Gandhi.

He stepped in to begin a war for relieving the misery of the poor people and leading the way for the Indians. He gave khaddar for us to wear. He had gone to the sea-shore to collect salt and cast aside gently law of the Government.

He started the passive war on the holy (day) of 12th March 1930 in the midst of a volunteer corps. Since then, he has been labouring very hard for the world which is surrounded by the billowy ocean.

Having left the Ashram at Sabarmati cheerfully, Gandhi touched several villages (on the way) and stayed there. Then he reached Dandi complacently and collected joyfully in person the highly precious salt on the 6th April.

Many beloved volunteers became prisoners on that day on account of their having collected precious salt in several towns and ventured to go to prison when the Police went and arrested (them). They went direct like undaunted young tigers.

O spinning wheel! It was you that enabled India originally to conduct the administration. It was wrested by Englishmen by a machination. Can a despotic rule devoid of justice last long? You had better whirl on.

O spinning wheel! Whirl round in a spirit of non-cooperation. O spinning wheel! Render help to those that collect salt. O spinning wheel! Bestow (on us) the valour which will secure victory.

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Is (it) not khaddar that rendered help in the dignified, holy and mighty war of satyagraha?

Is it ~~not~~ not khaddar that (enabled us to) stand in the fore front of the war of Indian independence in an efficient manner?

Is it not khaddar that helps to secure the right of Government for India in a highly creditable manner?

The glorious Mahatma Gandhi is the wise man who organised a big volunteer corps for the passive war and, going to Dandi in person to bring about the destruction of law on peaceful lines along with (others) on earth, broke the salt law.

He is the sage that carried on a war by establishing the principle of truth, gathering together all sections of the people and setting an example by means of the Dandi satyagraha, so as to get rid of the slavish bondage of India, raise the cry of passive war throughout (the country) and do away with (all) connection with the salt law for ever.

Who can describe the courage with which pregnant women went on foot to collect salt, took the sea water there according to the words of Mr. Gandhi and won the war by manufacturing salt wonderfully, and the heroism with which women came forward in thousands (to do this work)? What has become of the reverberation caused by the hurrah raised as a result of the victory (secured). All ~~thisked~~ this led to victory and the war of independence.

It is the primary duty of our people to maintain the honour of our chaste mothers and sisters. It is disgraceful if the foreign thread, which lacks beauty, comes to stay. Do not lose your sense. Act calmly.

(Turn the spinning wheel) abiding by the words of Gandhi who, having been born in India as a result of good penance, is carrying on khaddar war which will result in independence, holding aloft the happy flag indicative of the victory attained (by him) in all directions in (his) tour and renouncing his own interest so as to strive for us.

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The fame attained by the divine person who was born to secure the progress of the world in launching the non-cooperation movement for the benefit (of the country) and the perfection with which he conducted satyagraha with advantage led to the xx nice propagation of civil disobedience throughout the country.

(Turn the spinning wheel) in every place, * * * so that women noted for their morality may, without any hesitation, participate and stand in a challenging spirit in the forefront of the war started by the gentle Mahatma and, roaring like a lion, secure victory on earth.

Home-rule will be acquired immediately if we forget (our), having forsaken the country which was prosperous enough to make gifts of cloth (to others), purchased (cloth from others), grown despondent (on account of it) and slumbered, and wake up hereafter.

(We have seen on chaste women the thread (spun) by the hand of foreigners. (If we wear khaddar) today with indignation, great courage and heroism resulting in victory., (home-rule will be acquired immediately).

Is a duty to be levied on cloth worn, in transgression of the approval of God? (If we wear khaddar) which will help (us) to abandon (this system of) administration which is but showy and full of machinations, (home-rule will be acquired immediately).

(The object of the demonstration of Gandhi in manufacturing salt on the sea-shore is to acquire self-government immediately. The talk of seizing salt on the 6th April after frustrating the stratagem of the Government ended indeed in a victory to Gandhi.)

Fine indeed was the work of women, who went to cooperate (with him), in collecting salt; the everlasting fame (they attained hereby) filled the world gloriously.

Fine indeed was the work of Indian girls, who came forward to assert (their) right of self-determination, in preparing salt-pans and manufacturing salt.

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Mrs. Kasturibai, Sarojini Devi and Miss Tyabji joined together and stood in the front ranks along with the Hon'ble Munshi, so as to secure victory and bring about the failure of law.

While we, in the exercise of (our) rights, collect salt in our country, is it just for the people of foreign countries to obstruct this and spoil (our attempt)?

O Goddess Bharata, dancing in the heart of subbarajan who has composed this (song)! Is it fair that others should carry away your glorious right of administration, in spite of your have begotten several children? Is it fair that you should make eminent and heroic people of the Tamil land slaves of foreigners? Is it fair that (we) should live under a despotic rule, in spite of your having blessed (us) with wealth, happiness and enjoyment to such an extent as to be usurped (by others)? Is it fair that you should remain without opening your eyes a little and giving (us) a reply that (we) need not be afraid? Is it fair that (we) should remain subordinate to the whites having a deceitful mind and follow them with folded hands? Is the justice of the English Government, who make a fuss about the salt produced in the sea, proper? Is it fair that you should remain without helping (us) to understand the truth and secure the right of self-determination?

(It was) Gandhi, that broke the law by means of the passive war. Peaceful satyagraha is the only remedy for this.

The Tamil land is the abode of truth which will attain victory. It is the land where the four vedas are recited with love. Is there (a country) in any direction which can compare with this? Devise means for not getting duped hereafter.

This is a country where the whites have come to eke out their livelihood and it is through our ignorance that they have become rulers. Does our greatness consist in giving room for robbery? This will not do. Where is the manliness of the Indians?

The system of administration which existed at the time of (their) advent became degenerated in course of time. Why have not the

Indians acquired their wisdom as yet? If, without sleeping, (the Indians) wake up briskly, (they) will x secure happiness hereafter.

Patience known as Gandhi took shape and all the anxiety of our people has disappeared quickly. The spinning wheel has come to be of hi help to the people and the people of India have indeed secured complete victory.

He (Mr. Gandhi) is a glorious person of veracity who has appeared as the embodiment of patience itself. He is an incarnation on earth that is carrying on a passive struggle in the front ranks of the war of ever-lasting independence.

The spinning wheel will lead to the country securing the right of government. This is a device which will enable the country to derive benefit. We shall establish independent self-government, which is an indication of the prosperity of our country.

He is the highly glorious and dignified person to redeem our Indians, raise their status and liberate them.

Selections from GOs relating to civil disobedience movement (1930-35)
Proscribed literature :: Tamil books (1932)

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Extracts from the proscribed Tamil books and Pamphlets.

G.O. No. 1255 Dated 26-9-1932, Public.

"Congress Pattu Known As Vedaranyam Salt Styagraha Gitam"

It consists of 13 songs composed by V. Nataraja Pillai of Madura. The majority of these songs deal with the salt satyagraha performed at Dandi and Vedaranyam. Some of them are in praise of Mr. Gandhi, Chakravarthi Rajagopala Achariyar, Mrs. Sarojini Devi and the volunteers as well as of the service rendered by them in the cause of the country, while others refer to the journey made by the Volunteers to Vedaranyam, the alleged ill treatment of these volunteers by Mr. Thorne, who is described as a cruel wretch, the 'tyranny of unjust taxation' the 'heroic roar' of the conch of liberty and the lathi charge said to have been made during the salt satyagraha struggle. Mrs. Sarojini Devi is spoken of as a lion that raided the salt pans at Dharsana in company with volunteers who observed the principle of non-violence. The Gandhi-Irwin Agreement is commended as beneficial to the Indians and an appeal is made to the people to wear khaddar.

P.T.O.

Selections from GOs relating to civil disobedience movement (1930-1932)
Proscribed literature :: Tamil books (1932)

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Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 1255 Public dated 26th September 1932.

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Such sentiments as the following find place among others in this book:- We will contravene the salt law and detest the improper arrangement made in connexion therewith. We will willingly bear he hardship so as to set at naught the practice established by michievous persons who are in the wrong. We will follow the example of Mr. Gandhi in an organized manner and remain in prison so that our penance may prove fruitful, We have not the right even to take salt from the sea created by God. We will wake up from our slumber and get rid of wicked deeds. We will secure swaraj in a moment even though we are duped by trickery and governed. . . Is it possible to describe the suffering experienced by the volunteers in Vedaranyam in their attempts to gather the salt on the sea-shore of that town and thereby help the country? They went to Vedaranyam on 13th April 1930 with the object of manufacturing salt from sea water. The creul wretch, Thorne, who is not of a pure character, improperly referred to the volunteers as wicked persons and daylight robbers. Was ot a trial ordained by Lord Siva that the volunteers should become dispirited in the administration which is devoid of justice? We are neither consoled nor comforted. He (Mr. Thorne) so arranged that neither drinking water nor shelter was given to the volunteers. He prohibited even welcome being accorded to them on the way. He began to check them by the issue of an order under the cruel and malignant section 144. Is it possible to relate this story, which makes one grieve when one reads it or thinks of it? There is neither justice nor any principle of equity underlying it. There is no means for effecting a change. Our honour is being lost and we are becoming weaker. When the volunteers gathered salt on the sea-shore courageously, our Indian Police trampled and belaboured them. O Brethren! There are several reasons for it. Ponder over this . . . Chakravarti Rajagopala Achariyar had the privilege of becoming the leader of the southern districts through the Mahatma. He participated and laboured hard in the non-co-operation movement so that the people might prosper and entered prison in Vellore on account of the prohibitory order issued against him. He expelled

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the leaders that took a contrary view to the non-cooperation programme and achieved victory. He delivered lectures so as to persuade the people to boycott the legilature which is but a farce. He went to the forefront and achieved victory in the flag struggle carried on at Nagpur and vigorously rendered service in getting rid of untouchability and drink and propagating the creed of khaddar. He came to Vedaranyam to wage the war connected with salt satyagraha and took the lead among the volunteers in manufacturing salt. He rejoiced at the action of the Police in arresting him regardless of truth. You had better wear the excellent khaddar cloth without earning the name of traitors to the country and clap your hands, saying that you have secured swaraj. The world will laugh at you and call you hypocrites if, while having butter in your hands, you go about in search of ghee in the bazaar. Alas! We are duped to the extent of 600 crores of rupees. Realize the truth after deep deliberation and come to a decision. If you go in for khaddar cloth promptly, your trouble will fast disappear. The tyranny of unjust taxation is largely in evidence in this administration. On one side our articles are robbed by force while on the other they are attached and destroyed with the result that we have to suffer heavy loss. Thus, we are obliged to lose our things and feel sorely distressed. We have even come to be fettered. All this takes place in the administration of the whites. The demon of the army is consuming large sums of money both day and night. On account of the difficulty caused by our inability to ascertain this sum, saint Gandhi proposed a scheme; but they (the authorities) are even now indulging in a dispute in the matter of arriving at this figure. Sir! When are we to lead a happy life in the British administration? A war was waged at one time and they have now produced an account for a huge debt which is said to have been contracted in that connexion. The heart of our people is burning at this. One lakh is spent on drink, one lakh on merriment and one lakh on fatterning their bodies. The conch of liberty is blowing, calling upon us to cut asunder the the iniquitous snare set up by evil counsellors by getting rid of religious tyranny and promoting love. The conch is blowing

so as to indicate that the principle of non-violence alone is our support to-day and is one which has been recognized as a virtuous principle from time immemorial. The conch is one which enables us to hoist the flag of victory, instil a national spirit in the minds of the people and save the honour of persons in distress- xx xx Is it proper to beat the volunteers? Will the sin attaching to their shedding tears go in vain? They submitted themselves to the punishment inflicted on them, with a view to make the people of the world prosper. They forgot their wives and children and renounced all pleasures. They received lathi d blows, had their heads broken and died in consequence. The daring Government praised and blessed those that dealt lathi blows to the volunteers who observed the principle of non-violence. They also gave rewards to 37,000 members of the Police Force and thereby demonstrated that they had not a grain of mercy in them. They took the volunteers in motor cars and left them in forests unknown to them and also caned them. The sufferings experienced by the volunteers, who have done no harm to anybody, were innumerable.

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Selections from GOs relating to civil disobedience movement (1930-35)
Proscribed literature: Tamil books (1932)

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Extracts from the proscribed Tamil books and pamphlets.

G.O. No. 835, Public, Dated 4-6-1932.

"Desiya Geetam" by S.S. Viswanatha Das and
V.S. Sundaresa Iyer.

Hoist the Vande Mataram Swaraj Flag.

Keep out of the slave profession: aim at work that can be achieved.

It is our right: That is what I preach to you.

Keep away foreign cloth. Wear indigenous khaddar dress.

Neither iron machines nor Mills are wanted (for India.)
Foreing cloth is not wanted for India. Nor shall there be a desire for offices under foreigners.

Selections from GOs relating to civil disobedience movement
Proscribed literature :: Tamil books (1932) (1930-35)

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Extracts from the Proscribed Tamil books and pamphlets.

G.O. No. 958-59, Public Dated 11th July 1932.

(1) Mahatma Gandhi Arrestu Pattu.- This book, which consists of eight songs, was printed in 1928 by Choolai Manikka Nayakka, who is apparently the author of these songs. The title-page alone, which contains a picture of Mr. Gandhi, is said to have been printed at the Sri Bharati Press, Choolai, Madras. The songs refer in the main to the proposal said to have been made by some members of Parliament in 1922 for the arrest of Mr. Gandhi, the difference of opinion that arose in regard to this matter between them and Mr. Montagu, the then Secretary of State for India, the arrest of Mr. Gandhi at Ahmedabad on the 11th March and the message which he gave to the people advising them not to resort to violence on account of his arrest, but to submit to the repressive measures, turn the spinning wheel every day, avoid the use of liquor and foreign cloth and burn the latter, wear khaddar and promote unity among all classes of people. Mention is then made in the songs of the trial of Mr. Gandhi on the 18th March 1922 by Mr. Broomfield, the sentences passed on Messrs. Gandhi and Shankarlal Banker and the incarceration of Mr. C.R. Das, Lala Lajpat Rai and the Ali Brothers and of about 10,000 persons who participated in the non-cooperation movement. There is also an exhortation to the people to follow Mr. Gandhi's advice by taking to the spinning wheel, wearing khaddar and setting fire to foreign cloth.

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(2) Vande Mataram (Swedesa Chindu).- This book, which consists of three songs, was written by Korakottai P. Vadivelu Chettiyar and printed in 1907 at the Natramizh Vilasa Press of Mr. Narayanaswami Pillai, Purasawalkam, Madras. The first of these songs invokes the aid of God Vinayaka for the composition thereof, while the second refers to the origin of the use of the expression 'Vande Mataram', the lectures delivered in different places asking the people not to purchase foreign goods and serve under foreigners on the ground that they extort their money, but to take to indigenous industries, the detention of Lala Lajpat Rai in custody and the help rendered by several persons for the

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development of indigenous industries. In the third song, the people are advised not to render slavish service to foreigners and indulge in wicked quarrels and thereby become subject to the trouble caused by the Police, but to ~~service~~ strive for the attainment of swaraj.

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(3) Mahatma Gandhi Pattu.- This book was printed in 1927 at the Kalaimagal Vilasa Press, Tiruvattiyur, Madras, by 'Raman and Book Depot', No. 120, Ramaswami Street, Mannadi Post, Madras. The title-page contains a picture of Mr. Gandhi depicting him as working at the spinning wheel. It consists of 11 songs which appear to have been written by one Baktavatsalam. Several of these songs are in praise of Mr. Gandhi and the efforts made by him in the matter of getting rid of drink and foreign articles, reforming the laws of India, propagating khaddar, promoting unity among the people and securing swaraj. They refer to the sacrifices made by him for the sake of the people, his complete 'success' in the passive resistance movement at Kaira and his advice to the people to boycott foreign cloth, take to the spinning wheel and give up drink. The sentence of imprisonment for six years passed on Mr. Gandhi on charge of sedition is spoken of as a piece of injustice and the hand-made khaddar is characterised as a weapon which would help to do away with the policy of the foreigners. A reference is made in the songs to the 'determination of the people to hoist the flag of independence without abandoning the cause of the Congress' and to the action of Mother Bharata in having put an end to the life of Kamsa with the help of Krishna and routed the demons and unrighteous persons. The people are also exhorted to abide by Mr. Gandhi's advice, boycott foreign articles and strive for the attainment of swaraj.

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(4) Desiya Gita Thirattu, Part IV.- This book was printed at the Stanely Press, No.3, Barber Street, Colombo, and published in 1931 by the Saraswathi book depot, 63, Jinthumpitti Street, Colombo. The title-page contains in one block the pictures of Mr. Gandhi, Pandit Jawaharlal Nehru, Bhagat Singh, Rajguru, and

Sukhdev with a spinning wheel at the top and a national flag on either side. The book consists of 12 songs which are composed by different authors. Some of these songs are in praise of Pandit Jawaharlal Nehru, Mrs. Sarojini Nayudu, Pandit Motilal Nehru and Mr. C.R.Das, while in some others it is stated that the people are determined to abide by Mr. Gandhi's advice, render national service boldly for getting rid of the several cruelties to which they are subject, lead a heroic life, achieve success through the weaving industry and act according to the principles of non-cooperation. They also question the justice of the action of the Government in having executed Bhagat Singh and his comrades. The whites are characterised in these songs as the people of a demon land that have come to India for eking out their livelihood and Englishmen are said to be treating the Indians like dogs.

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(5) <u>Desiya Gita Korvai</u>.- This book, which consists of 10 songs, was printed at the Sri Ram Press, Colombo, and published in 1931 by the Saraswathi Book Depot, 63, Jinthumpitti Street, Colombo. One of these songs gives a gruesome description of the Punjab Massacre and of the atrocities said to have been perpetrated in that connection. Several of the remaining songs contain an exhortation to the people to take to the spinning wheel as advised by Mr. Gandhi and thereby get rid of bondage, famine and other afflictions. They are also advised to raise the cry of 'Vande Mataram' with a view to securing self-government, get rid of foreign cloth and untouchability, wear khaddar, prevent the westerners from carrying away all the money of the country and live in harmony.

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Extracts from the proscribed Tamil Books and Phamphlets.

G.O. No. 1100, Public Dated 18-8-1932.

"Pandit Motilal Pattu" part II

The book entitled 'Pandit Motilal Pattu', which is Part II of the publication and which consists of 15 songs including the Congress Songs said to be sung by K.B. Sundarambal, was compiled by V.A. Tyagaraja Chettiyar, printed in 1931 at the Sri Vedavalli Press, Choolai, Madras, and published by K.A. Madurai Mudaliyar. The title-page alone was printed at the Merchant's Press, P.T. Madras. Some of the songs in this book deal with the execution of Bhagat Singh, Sukhdev and Rajguru, the creed of non-violence, the arrest and imprisonment of Mr.Gandhi for six years on the 23rd day of Masi of the Tamil Year Dunmati and the excellence of khaddar and the spinning wheel. The other songs are in praise of Swami Vivekananda and Mr. Gandhi as well as of the service rendered by the latter in the cause of the country. One of the songs characterises Bhagat Singh and his comrades as spotless youths and represents Mother Bharata as being greatly grieved at 'their heads having been cut off for their attempt to render service to the Mother in a country which is ruled by persons whose administrative policy is to torment one for an offence committed by another, and as standing with rage and a long trident in her hand and saying that she would draw out the entrails of and kill the vile wretches, who murdered the youths and burnt their bodies on the banks of the Sutlej without even their parents seeing them'. It is said that the creed of non-violence will lead to provocation, drag one to Court, train the people to enter the horrible jail and perform valiant deeds and embolden one to carry on a struggle and secure fame and that the wearing of khaddar will bring victory for the country and result in a saving of 60 crores of rupees every year. The people are advised to abide by the teachings of Mr. Gandhi, give up drink and the use of other intoxications, turn the spinning wheel, wear khaddar, do away with 'slavish' service, expel the cloth of foreigners and strive jointly for securing self-government. The spinning wheel in the hands of Mr. Gandhi is compared to the discus in the hands of Sri Krishna,.

Such sentiments as the following find place among others in these songs: We cannot forget the action of the foolish and stupid Government in having executed Prince Bhagat Singh in a wicked manner. Behold! The Government cleverly carried out their work in such a way that justice could not be obtained. We cannot forget the action of the Government in having hanged Bhagat Singh in a stealthy manner and without the sanction of any definite law. This injustice was perpetrated in the Lahore jail. All the memorials submitted by eminent persons proved futile. What work have these people to do in India? The time for the destruction of the English Government has come. Is there any law which authorises the execution of these youths at 7 o'clock in the night? What was the difficulty in delivering their dead bodies to their relations? This is foolish on the part of the Government who know everything. Is it left to their pleasure to consign the remains of the deceased in the Ravi river? This is a merciless Government and the people of India need not render service to it. * O Goddess Bharata! The glory of human birth is gone. Why should we toil hard like cattle? Is this proper? You have placed us in such a position that other people laugh at us. * * * If a request is made to the Government, the strange law known as Section 144 is applied and arrests are made in a moment and there is also the danger of our being apprehended. Has God no eyes to prevent the arrest of Mr. Gandhi, who is a gentle perosn and has taken the vow of non-violence? People get the title of 'Honourable' by means of wealth, but God has conferred the everlasting boon of longevity on our Gandhi. Hence, why should we have any fear in our mind? * * * Why should we feel perturbed when we have the grace of the swaraj _mantra_ of Mr. Gandhi? We lost our strength and got duped all these days. We have now realised the truth and our flag will be victorious hereafter. Hoist the swaraj flag of _Vande Mataram_. Worship Mother Bharata and sing the praise of Mr. Gandhi Join together, saying that you will cooperate for securing benefit. Wear khaddar cloth woven with the help of the spinning wheel and adopt swadeshism which is suited to the times. * * * O brethren and sisters of the sorrowful country of India! Realise that swaraj is not far off. * * * Is the justice conceded in the Proclama-

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tion of Queen Victoria in vain? Are all those whose profession is that of a vakil dumb persons? Ah, they cannot speak! Factious spirit is of no good and is highly deterimental. It is very essential that they too should cooperate.

Selections from GOs relating to civil disobedience movement (1930-32)
Proscribed Literature :: Tamil books (1932)

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Extracts from the Proscribed Tamil Books and Pamphlets.

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C G.O. No. 1202, Public Dated 20-9-1932.

(1) Pandit Motilal Nehru Gitam, Part III.- This book consists of seven songs composed by different persons and said to have been sung by K.B. Sundarambal for being recorded by the Columbia Gramophone Company. The body of the book appears to have been printed at the Manoranjini Press, Sowcarpet, Madras, while on the wrapper it is stated to have been published by V.R. Elumalai Pillai at his Sri Embiran Press in September 1931. These songs are in praise of Mr. C.R. Das, Mr. Gandhi, The spinning wheel, the khaddar and the mantra of Vande Mataram. It is said that Mr. C.R. Das brought about the failure of the diarchic system of administration, that the administration carried on by the English is a curious one, that the wearing of khaddar will secure victory as well as a profit of 60 crores of rupees a year, that the mantra of Vande Mataram will foster the freedom of the Indians and put an end to the 'deception practised by kings.' One of the songs deplores the present condition of India as well as the 'disappearance of virtuous persons and the increase in the number of highly fraudulent persons, murderous wretches and perjurers under the present system of administration.' An appeal is made to the people to become united at least hereafter and jointly wage the war of independence forthwith.

(2) The following sentiments find place among others in this book: The rule agreeable to the Indians is in the turning of the spinning wheel ordained by Mr. Gandhi. Our khaddar cloth will prosper and we will govern our own country. Let us protect the interests of the Hindus and the Muslims intently and establish the benefit of swaraj. Victory to our blessed and noble Gandhi! The government is now in the hands of Conservative Lords. Their heart will not be moved till the end. There is the support of Mr. Gandhi and let us, with the help of his arrow of gentleness, swim across the ocean of misery and win victory. * * * Are we not the children of Mother Bharata? Is not India, which is praised by the world, ours? We have seen several instances, which go to show that we should get rid of the perpetual bondage and attain

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swaraj.

(2) Desabhaktar Gitam, Parts I-IV.- This book, which consists of four parts and contains songs said to be sung by S.S. Viswanatha Das, was published by P.S. Seniyappa Nayakkar. It is also said to be available with P. Muthi-ud-din Pichai Sahib, No.190, Chetti Street, Colombo. Parts I and II of the book were printed at the Manoranjini Press, Sowcarpet, Madras. But there is no information regarding the Press at which the other parts were printed.

Part I.- This part consists of 19 songs composed by different persons. The songs are in praise of Mr. Gandhi, Bal Gangadhar Tilak, sould-force, the non-violent struggle, the mantra of Vande Mataram and khaddar. It is said that Mr. Gandhi has preached patience for making the kings languish and the people prosper and that he has made efforts for promoting the picketing of the 'despicable' mull cloth for the sake of the Indians. The administration carried on by the English is spoken of as a curious one and the people are advised to turn the spinning wheel, wear khaddar without going in for x mull cloth and render service to their country.

Sentiments such as the following find place among others in this part: O Child! The crane is flying. It is a crane which has come to kill us and to live by duping the poor Indians. It is a crane which is on the banks of the Thames. It is a white crane which has no food to eat. Alas! It is a vindictive crane. It is governing us, keeping us under subjection. It is a crane which is mad after flesh. It is a crane which has come for carrying on trade. It is robbing us of our livelihood. It is a x white crane with cat's eyes which has come to devour the whole world. It is a crane which has earned the name of sinner. It is a crane which is roaming about eating dead cattle. It is a white crane which has come to rule our country. It is a crane which is devoid of the rectitude of a king. It is a crane which is called the white moneky. O Child.' It is a white crane which has come to live here, ~~ks ks~~ hoisting a flag round the fort. Gandhi who has come to be our leader in this country lives everywhere, traeting all creeds alike. He can be compared to Rama who completely destroyed Ravana.

He resembles God Subrahmanya who severed the head of Soorapadma. He is a person that reforms thxose that are mad after the Legislative Council. He gladly gave the country the scheme of non-cooperation. He is one who harassed even the rulign power from prison. We were born only to labour hard for the motherland so that we may not roam about like dogs even after having been born as human beings. The Mother is weeping here on account of her troubles. O Youths! You had better come to hoist the flag containing the figures of the cool crescent moon and the spinning wheel. We were born only to labour hard for the motherland, having realised the condition of the valiant Mother who has lost her trident which is dreaded even by the God of Death and who is shedding tears which fixx flow down her feet like a stream. You had better evince a desire for khaddar, which has been produced by the finger that was cutt off by the rulers and has grown again to-day, so that your valour may increase and deception may disappear. Khaddar is a cloth which one born of true Indian parents would gladly wear. All people should render assistance as Mr. Gandhi, the embodiment of patience, has been imprisoned and as he has conferred benefit on us so that we too might prosper in the world. O heroic, courageous and handsome Bal Gangadhar Tilak! O embodiment of swaraj! Why have you departed from this world? Have you left this great world for representing to Lord Siva in person that Dyer did injustice to several women in the x land of the five rivers? When will this condition of slavery disappear? When will these systems of administration come to an end ? The people are dying on earth on account of the (present) system of administration and on account of the army of the Government having ventured to open fire. All the great men and all popular heores of character died on earth. The Government which commanded respect has lost it everywhere.

Part II.- This part consists of 14 songs composed by different persons. Several of them are in praise of Mr. Gandhi, Mr. C.R. Das and the spinning wheel. While referring to the 21 days' fasting of Mr. Gandhi with a view to secure Hindu-Muslim unity, the remark is made that the people will certainly become united and

wage the war of independence. It is said that Mr. C.R.Dasx was a lion to the enemy, that he gave away all his property to such movements as the non-cooperation mevement which are 'conducive to public good' and that even Englishmen were afraid of him. The other songs deplore the present condition of India, exhort the people to follow the advice of Mr. Gandhi, to observe the creed of non-violence and to get possession of the country by turning the spinning wheel and appeal to their sense of honour so as to persuade them to carry the flag of the country and attain swaraj. One of them gives a gruesome description of the Punjab Massacre.

The following sentiments occur among others in this part: It is xonly under the present system of administration that virtuous persons have disappeared and highly fraudulent persons, murderous wretches and perjurers have increased in number, The government is now in the hands of Conservative Lords and their heart will not be moved till the end. There is the support of Mr. Gandhi and let us, with the help of x his arrow of gentleness, xix swim across the ocean of misery and win victory. Are we not the children of Mother Bharata? Is not India which is praised by the world our own? We have seen several instances which go to show that we should get rid of the perpetual bondage and attain swaraj. Behold! The Punjab Massacre is a heinous sin and crime. Several persons had to die on account of the injustice of, and the treachery practised by, the people of other countries. It practised deception in the case of our highly caste women so as to destroy their beauty. This is indescribable. They cried aloud shedding tears and asking for water, fell down and died. They were made to lie down with their hands bent and needles were thrust into their nails x in such a manner as to make the body shudder. Women were deprived of the cloth on their waist. The massacre was so cruel as to make persons shudder and tremble in every corner. It rendered young women destitute and dragged them to death. They rolled and crawled on the breast of Mother Earth and their life languished and disappeared. Bullets struck those that stood, near, shattered them to pieces and brought x about their death. The corpses, which were mutilated in a dreadful manner, were full

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of wounds. Let us hold ourselves in patience with the hope that, on account of the grief caused by the non-repeal of the Bengal Deportation Law, Mr. G.R. Das went to the celestial world, seeing that there was no one here to pay attention to this, for representing the matter with great fury to the Almighty that destroys the enemies and to Gokhale, Tilak, and Dadabhai.

Part III.- This part consists of 14 songs composed by different persons, some of which are in praise of Mr. Gandhi and Dr. Rabindranath Tagore, while the others deal with the execution of Bhagat Singh, Sukhdev and Rajguru and exhort the people to abide by the advice of Mr. Gandhi, hoist the Vande Mataram flag, turn the spinning wheel and wear khaddar. Bhagat Singh and his comrades are characterised as heroic and eminent persons who gave up their lives to secure the liberation of the country and enable the people to lead a life devoid of slavery, and their execution is referred to as a sinful deed.

Sentiments such as the following find place among others in this part: It is only the minds of those that have entered prison that will rejoice. It is disgraceful to enter prison by committing offences such as theft and murder. But it will be beneficial to the country if one should toil hard in its cause and enter prison. Have we not been in solitary prison during the ten months that we have been in our mother's womb? Is it then a very difficult task to undergo the sentence of rigorous imprisonment imposed by the Government? The Collector is not a God nor is the enslaved constable the God of Death to kill a living being or accomplish the desired object. O lions endowed with manly vigour! You had better come out with me. Let the authorities, if they please, beat us, apprehend us and kill us thereby causing agony to us. Let them, if they please, bite us and drink our blood, Let those that drink our blood rejoice and die. Let them, if they please imprison, burn and torture us, Are those wretches a match for me ? What can swords do to courageous persons who deem themselves to be the devotees of Goddess Bharata even if they are killed? What can blows do to those that are prepared to die and would not care for death? What can swords do to valiant persons who would utter

the expression Vande Mataram even when their bodies are burning? Let us get rid of bondage which causes misery to us, Are those mean persons a match for me? Do I deem them to be the God of Death? What an injustice! Does India belong to Englishmen? Should we rejoice at securing the posts conferred by them? The people have no sense of shame in asking in a cringing manner for posts carrying x very meagre salaries. Hoist the flag of victory heroically and utter the expression Vande Mataram. O Children of Mother Bharata! If a request is made to the Government, the straange law known as Section 124(?) is applied and arrests are made in a moment. The authorities apprehended Gandhi expeditiously in Ahmedabad and sentenced him to imprisonment for six years so as to cause misery to him. People get the title of 'Honourable' by means of wealth. God has conferred the everlasting boon of logevity on our Gandhi. Hence, why should we have any fear in our mind?

Part.IV.- This part consists of 15 songs, some of which are in praise of Mother Bharata, Vallabhai Patel, Mr. Gandhi and the satyagraha struggle, while the others exhort the people to turn the spinning wheel, wear pure khaddar and promote unity among themselves, in order to get rid of their hardships and attain swaraj, give up drink and eating flesh, refrain from leasing cocoanut trees for drawing toddy and from buying foreign cloth and render service to the country vigorously, attaching great importance to the words of Vallabhai Patel. An appeal is made to Mother Bharata to bestow her grace upon the Indians so that they may strive for swaraj enthusiastically by performing satyagraha therefor and the 'greedy and atrociously wicked persons, who always dupe them, may perish', Those that take cocoanut trees on lease are spoken of as vile wretches and those that tap them as wretches worse than these. Mr. Gandhi is characterised as the sun that has come to dispel the darkness of the bondage of the Indians and as a mighty, heroic and majestic lion that has come to drive away the elephants which unjustly afflict the Indians onearth.

Such sentiments as the follwoing occur among others in this part: It was the discus in the hands of Sri Vishnu that destroyed the foremost of the wicked Rakshasas. It is this discus that has come to-day in the shape of the hand spinning wheel to offer protection to you. Deem not the spinning wheel to be a peice of wood. It is the direct path leading to the fortress of swaraj. * * * Why should you get duped and lose crores of rupees by means of cloth? Will the observation of Mr. Gandhi that you should wear khaddar dress in order to be free from the misery of bondage and secure happiness, prove false? Are you not yet ashamed to wear other cloth when there is the Indian cloth? Others will only ridicule you if you have not the sense to discriminate between what will confer independence and a higher status and what will not. If you want to achieve victory in satyagraha, you had better wear khaddar dress and secure happiness by getting rid of bondage. * * * The condition of India will improve if its products are not exported to other countries. We have already lost our gold, silver and other metals as well as our grains to a large extent. If even to-day this state of affairs is to continue, will not the condition of India grow worse? We got paper, iron, glassware and china in exchange for the wealth of this country, taking a delight for them, and ruined ourselves. * * * What benefit do you derive by wearing the cloth manufactured in the western countries? It is a pity that you are dancing to the tune of foreigners for the empty titles of 'Bahadur' and 'Sir'. Behold! Your Mother Bharata is wailing for want of a rag to wear. You have been unwittingly committing treachery for a long time to the very country which feeds you. Innumerable are those that drink toddy and smoke ganja in this country. A discrimination is made in Courts between the whites and the blacks. * * * Our very fertile and prosperous Bharata land is meeting with ruin on account of the cloth of foreign countries. Do not get yourselves duped even hereafter. Do not forget your brethren who are suffering. Wear khaddar dress and do not go in for foreign cloth. On account of your glamour for the cloth manufactured in Manchester and Glasgow, you have ignored your duty to your Mother. As a result of this we have been obliged to receive lathi blows, which kill people, and suffer. We have witnessed several of our sisters being confined

in prison, insulted by indecent words and improper actions and given lathi blows. We have also witnessed the bangles on the hands of women being broken, the KUNKUMAM marks on their foreheads being removed, their tali being cut off and their being left in the middle of a forest. As like hard-hearted demons we purchase mull cloth and wear it, our swan-like women receive lathi blows and their heads are broken. Will not your hard heart move at sight of the suffering experienced by our young women, who have sacrificed all their comforts with a view to secure victory for our motherland? Is it proper on your part to render help to the enemies and ruin yourselves, if you want to lead a life with a sense of honour and self-respect in this country? Can we secure happiness if we remit sixty crores of rupees to the wretched foreign country for the sake of cloth? Can we become victims to the cloth of foreign countries which dupe us? We have become enslaved to other countries as if our country is devoid of natural resources. While cotton is produced in our country and there are experienced spinners and weavers here, do not look to foreign countries like idiots for the cloth you require. If we abide by the advice of Mr. Gandhi, we will prosper and secure independence. * * * The khaddar, which is woven with the help of the spinning wheel, indicates the way to swaraj. The wearing of it will result in the removal of the hardships afflicting India. Why should we deem the ruinous foreign cloth to be 'nice', give our money to the mean low-minded persons and undergo loss and hardship? You had better wear the khaddar dress so that the trade of Englishmen may be completely got rid off

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Selections from GOs relating to civil disobedience movement (1930-35)
Proscribed literature :: Tamil books (1932)

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42. Extracts from the proscribed Tamil books and pamphlets.

G.O. No. 1254, Public Dated 20-9-1932.

"Pandit Jawaharlal Nehru Swarajya Thilakam".

This book, which contains a picture of Pandit Jawaharlal Nehru on the title-page and a picture of Mr. Gandhi on the page next to it, was printed in 1931 at the Raja Press, Madura, and published by M. Palaniyandi & Co., Booksellers, Pudumantapam, Madura. It consists of 16 songs composed by V. Nataraja Pillai of Madura and begins with an introduction by Mathura Bhaskara Das of Madura, wherein it is observed that the books written by V. Nataraja Pillai contain patriotic national songs, which promote the desire of the people to secure the liberation of the country. The majority of the songs are in praise of the various characteristics of Pandit Jawarhalal Nehru such as his zeal for national service, patriotism, philanthropy, spirit of sacrifice and interest in the welfare of the 'starving' poor. Pandit Jawaharlal Nehru is characterized as an unparalleled, pre-eminent and valiant hero of the Bharata land who delightfully entered prison as a result of his participation in the struggle of non-violence, gave up his legal profession during the period of non-co-operation and laboured hard in connexion with the non-co-operation programme chalked out by Mr. Gandhi. He is also described as a strong person subduing the villainous enemies. He is said to have defeated Lord Birkenhead, Secretary of State for India, in the national controversy when the latter spoke disparagingly of the Indians. Mention is made of his efforts for the acquisition of Self-Government and for the protection of those that are in distress, his advocacy of complete independence in preference to the Dominion Status proposed by his father, his gift of the building known as 'Ananda Bhavan' to the Congress, the vigorous propaganda carried on by him and his participation in the Satyagraha movement.

The other songs relate to the arrest of Pandit Jawaharlal Nehru during the visit of His Royal Highness the Prince of Wales, the greatness of Mr. Gandhi and of Mrs. Kamala Nehru, the death of Pandit Motilal Nehru and the various duties of the people. In the song deploring the loss of Pandit Motilal Nehru, it is observed that he felt grieved at the 'Punjab Massacre committed by the wicked Dyer,' condemned the same in the Congress Session, rendered the Deportation

Law nugatory, felt sorely distressed at the 'cruelty perpetrated by the foreigners mercilessly', participated in the struggle of non-violence carried on by Mr. Gandhi and rejoiced on entering prison as a result of the malignant repressive law. Further, he is said to have come to the conclusion that it was better for one to give up one's life than to live in bondage and died as a result of his grief at the sufferings experienced by the people under the administration of foreigners. Mrs. Kamala Nehru is stated to have made a speech before she was apprehended, exhorting the people to break the shacklesx of slaveyy. The Congress is incidentally praised as an institution respected by every Indian home. The 'whites' are reported to have eagerly awaited Mr. Gandhi at the Round Table Conference in London. The people are axx asked to abide by the teachings of Mr. Gandhi regarding the acquisition of Self-Government. It is stated that one should enlist oneself as a volunteer in the Congress, render service to the country and shine as a hero in the battlefield, abiding by the principle of non-violence which will secure victory. The song xxxl relating to the arrest of Pandit Jawaharlal Nehru contains the following sentiments, among others:-

"Pandit Jawaharlal Nehru rendered service so that the people of the country might lead a happy life, Mother Bharata might be relieved of her misery and victory and independence might be secured. He laboured hard in the cause of the people, unable to tolerate the xxthorixy atrocity of the Punjab Massacre, and rejoiced when he was arrested during the visit of the Prince of Wales. Despite the advice of his beloved father, he took to passive resistance with a view to boycott the legislature.

Selections from G.O.s relating to civil disobedience movement (1930-35)
Proscribed literature :: Tamil books (1932)

43. Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 1268, Public, 30-9-1932.
"Mahatma Gandhi Kirtanamirtham."

This book, which contains a picture of Mr. Gandhi on the title-page, consists of 17 songs composed by V. Nataraja Pillai of Madura and published in the year 1931 by Sri Vani Vilas Book Depot, 79, Subburaya Chetti Street, Tiruppathirippuliyur. A number of these songs are in praise of Mr. Gandhi and Pandit ~~Jawaharlal~~ Motilal Nehru. Mr. Gandhi is spoken of as a divine incarnation, as a hero of independence and as an eminent person who has waged the passive war victoriously so that the helpless people of India might prosper, who has entered prison to secure the liberation of the Indians and who is rendering service to the country deeming it to be of foremost importance. He is also characterized as a gracious person who makes sacrifices to remove the shackles of slavery and who has inaugurated the campaign of peaceful picketing and satyagraha. Pandit Motilal Nehru is described as an uncrowned king that strove day and night for promoting the interests of the poor Indians, gave up his legal profession and renounced all his wealth so that the people might prosper. Mention is also made of the grief experienced by the country at his loss. The other songs describe the grief of the country on account of the execution of Bhagat Singh, Rajguru and Sukhdev the evil effects of drink and the excellence of spinning wheel and khaddar and deplore the system of administration carried on in the country. They exhort the people to follow the advice of Mr. Gandhi and establish Hindu-Muslim unity with a view to acquiring swaraj, treat all people alike in the country and abstain from drinking. They also ask them to take to the spinning wheel and wear khaddar, 'so that the poor and starving people of India may lead a happy life at all times and the 60 crores of rupees which go to foreign countries for the supply of cloth may be stopped.'

The following observations find place among others in these songs:- Pandit Motilal Nehru is an honourable person who entered the dark prison along with the members of his family in the non-violent struggle inaugurated by the famous Gandhi. He is an eminent person who got rid of the merciless deportation law. He sacrificed his body,

wealth and life on earth so that the people of India might live prosperously for ever. We feel sorely distressed at his death. . . To whom shall we complain on earth? There is no one on earth to pay heed to this. The grief caused by the execution of Bhagat Singh, who was ~~paid~~ praised by the world, cannot be alleviated. He was highly devoted to Mother Bharata and laboured hard in connexion with the non-co-operation programme. His precious body was reduced to ~~ashed~~ ashes with the result that all people in the country have to feel sorely distressed and remain sobbing. When a big procession under the leadership of Lala Lajpat Rai went round Lahore to boycott the Simon Commission, a Police Sergeant beat Lajpat on his breast with the result that the latter died and the people of the country wept over the loss. The authorities apprehended Bhagat Singh and confined him in the cruel prison, since he had thrown a bomb in the Legislative Assembly as an indication of his hatred for the unrighteous rule. They also accused the heroic lion of the murder of Saunders and he rejoiced at it, gave up his life and entered the celestial world. Thereupon, all the people of the country including Mr. Gandhi presented memorials to Lord Irwin, praying that the three lives might be spared. But Lord Irwin gave final reply as regards the death sentence without taking a liberal view of the matter. On hearing this news, the aged parents of the deceased came to the prison to see thier sons and asked the hard-hearted jail official for the necessary permission. The jail Official, however, mercilessly declined to grant the permission and the authorities hanged the three heroic youths on the wretched gallows on the 23rd March 1931 and thereby made the people of the country shed tears. . . How many troubles is one to experience in this English administration? By the grace of God we shall put up with all these. While even the parents have no right to beat their children the officials bring about the death of volunteers by resorting to lathi blows. Our lot is such that the property, which we have acquired as a result of hard labour, is confiscated or spoiled and our houses are searched. The tyranny of taxation which is ~~speak~~ tantamount to robbery is sucking our blood in this country. We have no right even to speak about this nor have we any means of livelihood. . . The whites who have come to rule the country are living prosperously at all times without feeling the pinch of hunger, while the Indians who were once prosperous are overwhelmed with grief like those that have lost their raiment.

Selections from GOs relating to civil disobedience movement 1930-35 171

44. Proscribed literature: Tamil books (1932)

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Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 1269 Public dated 30th September 1932.

"Pandit Motilal Nehru Githam - Part IV".

This book was printed at the Manoranjani Press, Sowcarpet, Madras, and published by V.R. Ezhumalai Pillai at his Sri Embiran Press on the 22nd September 1931. It consists of eight songs composed by different persons and said to have been sung by K.B. Sundarambal for the Columbia Gramaphone Company. Some of them are in praise of Mr. C.R. Das, Mr. Gandhi and Mother Bharata. It is stated in one of these songs ~~xxxxxafxxixxofxx~~ that Mr. Das was spoken of as the uncrowned king of Bengal and that even Englishmen were afraid of him. The people are asked to adore Mother Bharata, turn the spinning wheel, abiding by the advice of Mr. Gandhi, and expel the foreign Government courageously. The other songs refer to the 'Punjab Massacre', the glory of the spinning wheel, the evil effects of drink and the introduction of electric lights in the country. The wearing of khaddar will, it is said, result not only in victory but also in a profit of 60 crores of rupees every year for the country.

Sentiments such as the following find place among others in these songs: "The Punjab Massacre is a heinous sing and crime on earth. Several persons had to die on account of the injustice of and the treachery practised by, the people of other countries. Alas! This massacre made the Indians grieve and suffer as well as smart and feel perturbed. It spoiled the chastity of highly chaste women in such a manner asto destroy their beauty. It grieves one to say this. They cried aloud shedding tears and, asking for water, fell down and died. The hands were drawn out and needless were thrus-t forcibly into nails. They were made to lie down, their hands were bent and needles were thrust into the nails in such a manner as to make the body shudder. The women were deprived of the cloth on their waist. The massacre was so cruel as to make people shudder and tremble in every corner. It was a mischievous act which afflicted and killed the friends of our country in the Jallianwallah Bagh O Indians! Utter MANTRA for the cessation of this massacre and secure comforts. It rendered women destitute and dragged them to death to the intense suffering of the heart. They rolled and crawled on earth and

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their life languished and disappeared. Bullets struck those that stood near, shattered them to pieces and brought about their death. The corpses, which were mutilated x in a dreadful manner, were full of wounds. . . Is the justice conceded in the Proclamation of Queen Victoria in vain? Are all those whose profession is that of a vakil dumb? Ah! They would not speak. Factious spirit will not do. It will result in great quarrels. Co-operation is highly essential.

Selections from GOs relating to civil disobedience movement (1930-35)
Proscribed Literature:: Tamil books (1932)

45. Extracts from the proscribed Tamil books and pamphlets.

C G.O. No. 1041, Public, dated 28-7-1932.

Swarajya Pattu known as Congress Kirtanai - Part II.

O Sardar Bhagat Singh that is praised in the world! O Bhagat Singh the martyr! O Bhagat Singh the hero! O Sardar Bhagat Singh that is praised in this world!

O Sardar Bhagat Singh, the highly heroic martyr that is praised everywhere! (You) died on the wretched gallows and thereby made the people of the world suffer intensely. * * *

They (the authorities) hanged all the three heroic martyrs (Bhagat Singh and his comrades) on the gallows and killed them for the bomb offence and, setting fire (to their bodies), burnt them.

* * * He (Bhagat Singh) is a pre-eminent person that lovingly and faithfully joined the non-cooperation movement in the year 1920 and made (his) school friends also join it. He is a pre-eminent person that boldly held the national flag in order that the country might prosper. He is a pre-eminent person that desired liberty for the motherland which is full of fragrance and came forward to secure the same. He is a pre-eminent person that stood before the gallows heroically and without becoming enraged, on account of the bomb offence. Sardar Bhagat Singh is a heroic martyr who is praised by the country.

O Prakasam that is praised in the world! * * * He was born in this world for removing the distress of the Indians. He attained fame by uttering the mantra of 'Vande Mataram'. The noble hero would perform satyagraha in the world very peacefully. * * * He is a very honourable and courageous person. He is the champion of the benignant swaraj organisation.

Both of them (Drs. Satyapal and Kitchlew) continously hoisted the flag of liberty and appeared as pure heroes who are praised everywhere. O valorous persons born in the Punjab, that wear on (your) person the propitious khaddar and always possess an undaunted mind!

O Mr. Satyamurti whose fame has psread throughout (the world surrounded by) the ocean!

O Mr. Satyamurti possessing an undaunted mind and endowed with

sweetness of speech!

O Mr. Satyamurti that cheerfully conducted the non-cooperation organisation.

O Mr. Satyamurti that prevented the people of our country from placing faith in the deception practised by others and thereby perishing!

You had better come forward for removing the distress of Goddess Bharata and making the people of the world prosper, and express joy.

Alas! Alas! You had better think of the day when (you) can prosper by getting rid of the cloth of the foreigners completely and giving up fraud and drink. All of you in the world had better come forward for removing the distress of the Goddess of Earth.

All of you had better wear khaddar, turn the spinning wheel refered to by Gandhi, hold the flag of swaraj, put an end to fraud and different kinds of drink, and hate the deceitful whites. The Government get enormous income through toddy and arrack shops.

It is indeed unjust to apprehend and arrest (persons) when they come out in a state of intoxication and to take away to England the money levied as fines. The deception practised By English men, the pleasant life led (by them) in England and the hatred cherished (by them) towards the Indians-(all) these are highly ruinous.

The labourers of that city are indeed profited. It is unjust that there should be difference in the matter of the pay of the Indians. They are deceiving us and making(us) experience misery. They would not be moved even in the least. I would boldly say that (this) is indeed unjust.

Let us all follow the advice given by the virtuous Gandhi and soon get hold of the administration which is with the Government. Let us all perform satyagraha and lead a happy life.

O Gentlemen! You had better realise that the khaddar flag is indeed the support for Gandhi. Have (we) not carried on picketing and have not (the authorities) beaten (us) as if (we) were cattle? Have (they) not also arrested (us) because we are not afraid of the beating?

Did not the dull sleepy fellows resort to the use of fire-arms?

Did we, who came as recluses, leave (the place) and stand aloof?

As Bhagat Singh, an excellent person praised by the devotees and a pre-eminent person praised by the poets, was hanged, the whole world agonises.

The execution, which was fearlessly carried out by Englishmen and which made crores of people shed tears and weep, is unjust.

Hereafter the foreign cloth will be treated with contempt and Madras will prosper. You had better wear khaddar cloth and worship the feet of Gandhi.

You had better wear khaddar cloth and get rid of drink. You had better get rid of foreign articles completely.

Selections from GOs relating to civil disobedience movement (1930-1935)
Proscribed Literature :: Tamil Books (1932)
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Extracts from the Proscribed Tamil Books and Pamphlets.

G.O. No. 1041, Public dated 28-7-1932.

(1) Mahatmavin Porkolam.- This book was compiled by H. Nellayya B.A., apparently in 1930, and printed at the Stanley Press, Barber Street, Colombo. It gives a brief account of the incidents connected with the satyagraha struggle started by Mr. Gandhi in March 1930 for transgressing the Salt law and reproduces in Tamil the correspondence that passed between him and His Excellency the Viceroy before he commenced the civil disobedience movement. The article written by Mr. Gandhi in the 'Young India' as regards the reply of the Viceroy is also reproduced, whrein he remarks that the duty imposed on salt in India is heavy and that it is the inherent characteristic of the British race not to yield to the submissive prayers of its opponents but to yield only to those that give a slap on the cheek and cause bloodshed, and asserts that the Salt Law and several other 'barbarous and lawlwss' laws of the British Government should be broken and cast aside. The book then gives extracts from the speeches delivered by Mr. Gandhi in several places, wherein he characterises the collection of certain taxes including the salt tax as tantamount to robbery, appeals to the people to set out to wage a righteous war for getting rid of their hardships, cast off their appointments, enlist themselves as volunteers for the styagraha army, give up trade in foreign cloth and offer their blood and lives for securing liberty and advises the people not to have the least affection towards the Government and not to salute or show respect to any official. The book concludes with the following appeal by the author:-

"All the people of the Bharata land should enthusiastically participate in the war for securing liberation. What doubt is there that the war waged by Mr. Gandhi will certainly result in victory, if not today at least tomorrow? . . . . O Brethren! Arise to render service to our Mother ....Mother Bharata is one who has attained fame from ancient times in industries, trade, agriculture and art of Government. Our Mother, who possesses such glory, is now bound by the fetters of slavery on account of our negligence, All the 30 crores of her children are living in their own country as if in prison.

She summons you to release her. What is that call? That indeed is the warx cry of Mr. Gandhi. May the people of Bharata render sufficient help to the mighty efforts of the Mahatma, who possesses a pure heart and an unblemished mentality, and save the honour of their ancient and great country!"

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46. Proscribed literature :: Tamil books (1932)

Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 1040, Public, dated 28-7-1932.

Deseeya Geetha Thirattu, Part II.- This is a collection of 12 national songs composed by different authors and appears to have been published at the same place as Part I of the book. (Saraswathi Book Depot, 63, Jinthumpitti Street, Colombo.). Some of the songs are in praise of Mr. Gandhi, self-government, spinning wheel and khaddar, and some others praise Bhagat Singh and his comrades and deplore their execution and characterise Mr. Gandhi as an advocate of non-cooperation, who has entered prison in the interests of patriots and got rid of foreign articles and who has appeared to chase (the whites' and carry on a struggle without bullets. There is also a song which gives a gruesome description of the 'Punjab Massacre.'

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47. Proscribed Literature: Tamil Books (1932)

Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 1042, Public, dated 28-7-1932.

(1) Deseeya Geetha Thirattu. Part I.- This is a collection of 17 national songs composed by different authors. It appears to have been published in 1931 by the Saraswathi Book Depot, 63, Jinthumpitti Street, Colombo. Some of the songs deal with the excellence of khaddar and the evils of drink, while some others appeal to the people to avoid using foreign cloth and service under foreigners. Two songs, which narrate the details connected with the execution of Bhagat Singh and his comrades, characterise them as heroic martyrs prasied by celestials and another song, which details the benefits of swaraj, says that, on the acquisition of swaraj, 'the unjust laws' will have no place in India.

(2) Deseeya Geetha Thirattu, Part II.- This is a collection of 12 national songs composed by different authors and appears to have been published at the same place as Part I of the book. (Saraswathi Book Depot, 63, Jinthumpitti Street, Colombo). Some of the songs are in praise of Mr. Gandhi, self-government, spinning wheel and khaddar, and some others praise Bhagat Singh and his comrades and deplore their execution and characterise Mr. Gandhi as an advocate of non-cooperation, who has entered prison in the interests of patriots and got rid of foreign articles and who has appeared to chase 'the whites' and carry on a struggle without bullets. There is also a song which gives a gruesome description of the 'Punjab Massacre'.

(3) Deseeya Geetha Thirattu, Part III.- This book is a collection of nine national songs composed by different authors. It was printed in 1931 at the Stanley Press, No.3, Barber Street, Colombo, and published by the Saraswathi BOOk Depot, No.63, Jinthumpitti Street, Colombo. One of the songs deplores the present 'miserable' condition of the country as evidenced by the illiteracy of the people and remarks that, under the present system of administration, cheats, murderous wretches and perjurers have increased in number, that the Conservative Lords, in whose hands the Government is, will not be moved till the very end and that, with the help of the peaceful weapon of Mr. Gandhi

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the people will cross the sea of misery and achieve victory. Another song refers to the efforts made by Mr. Gandhi to save people from incidents like the "Punjab Massacre" and, appealing to the sense of honour of the people, exhorts them to strive for the attainment of swaraj. The non-cooperation movement in incidentally characterised in one of the songs as being conducive to public good and khaddar is described as a cloth which would intimidate the foreigners, drive out the enemies and ruin venomous and wretched persons.

(4) Deseeya Geetha Thirattu, Part IV.- It is a collection of 12 songs composed by different authors and was printed in 1931 at the Stanley Press, No. 3, Barber Street, Colombo and published by the Saraswathi Book Depot, No.63, Jintumpitti Street, Colombo. Reference is made in some of these songs to the determination of the people to render national service boldly and perform satyagraha, steadfastly abiding by the advice of the Mr. Gandhi and the principle of non-cooperation regardless of all consequences, and to the 'horrible death' of the three sons of Mother Bharata (Apparently Bhagat Singh, Sukhdev and Rajguru). The whites are characterised as the people of a demon land who have come to this country to eke out their livelihood and English men are said to be treating the Indians as if they were dogs and are accused of having brought about the unjust death of Bhagat Singh and his comrades under a wretched law, the like of which does not exist anywhere.

(5) Deseeya Geetha Thirattu, Part V.- This is a collection of 13 songs composed by different authors and was printed and published in 1931 at the same Press and by the same book Depot as item (1) above. One of the songs is in praise of Bhagat Singh and his comrades and in the rest an appeal is made to the people to avoid foreign cloth, wear khaddar, carry on the war of satyagraha, cry victory to Gandhi and continue their attempt to acquire swaraj without being afraid of the ordinances or 'wicked cheats'.

48.

Extracts from the proscribed Tamil Books and Pamphlets

G.O. No. 1187, da Public, dated 13-9-1932.

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1. Desabhaktar Bhajanai Pattugal, Part I.- This book, which contains a picture of Mr. Gandhi on the wrapper, was printed in 1931 at the Regal Press, No.37, Silversmith Lane, Colombo, and is said to be available with P. Muhi-ud-din Pichai Sahib, Bookseller, No. 190, Chetti Street, Colombo. It consists of 14 songs said to be sung by S.S. Viswanatha Das and composed by different persons. Some of these songs are in praise of Mr. Gandhi and Mr. C.R. Das, while others refer to the Great War and the defeat of the Germans and deplore the present condition of India, wherein it is observed that, under the present system of administration, virtuous persons have disappeared and highly fraudulent persons, murderous wretches and perjurers have increased in number. It is stated that Mr. C.R. Das, who is characterised as the lion of Bengal, was a lion to the enemy, that he gave away all his property to movements like the non-cooperations movement which are conducive to public good and that he helped the world by putting an end to repression. Mr. Gandhi is said to have merited the approbation of all the people in the world, pointed to the hand spinning wheel as the real support of the people and borne with patience and put an end to the ix iniquities xperpetrated in the country. The songs contain an appeal to the Hindus and the Muslims to become united in view of the fact that Mr. Gandhi fasted for 21 days to achieve this end. They also appeal to the sense of honour of the people of India, so as to persuade them to carry the flag of the country and attain swaraj, and state that this is the best time for the people to abide by the teachings of saint Gandhi and derive pleasure by wearing khaddar. A reference is made to the efforts made by Mr. Gandhi to guard the people against such incidents as the 'Punjab Massacre' and to the satyagraha performed by him to promote the welfare of the country and the people are urged to strive in this direction without any difference among themselves and enter prison without a drooping heart so as to get rid of poverty and enhance the prestige of the country. One of the songs is addressed to the spinning wheel, which is asked to whirl on, saying that swaraj has been secured, that those

that eke out their ivelihood by practising deception so as to cause intense suffering to the poor cannot prosper hereafter by that means. that all avocations in which one has to render service with reverence have been got rid of in this world and that the humiliation of the Indians having to cover their bodies with the cloth of foreigners will cease. It is observed that, if harmony is promoted between the Hindus and the Moslems, the country will be rid of poverty and will secure self-government and that the people have lost their all on account of the lack of unity among themselves.

The following senitments find place among others in this book: The government is now in the hands of Conservative Lords. Their heart will not be moved till the end. There is the support of Mr. Gandhi and let us, with the help of his arrow of gentleness, swim across the ocean of misery and win victory. * * * It is certain that we will be united at least hereafter and wage this war of independence. Are we not the children of Mother Bharata? Is not India which is praised by the world our own? We have seen several instances which go to show that we should get rid of the perpetual bondage and attain swaraj. * * * Let us hold ourselves in patience with the hope that, on account of the grief caused by the non_repeal of the Bengal Deportation Law, Mr. C.R. Das went to the celestial world, seeing that there was no one here to pay attention to this, for representing the matter with great fury to the Almighty that destroys the enemies and to Gokhale, Tilak, and Dadabhai. * * * Our ancestors lived in happiness by spinning yarn and weaving cloth. But as destiny would have it, we gave up that industry and began to wear the cloth manufactured by foreigners. We should seek the assistance of the apinning wheel to dispel the darkness caused in the country in consequence. We have given away all our belongings to others and have been reduced to abject poverty so as to prostrate at their feet in a cringing manner. You should seek the assistance of the spinning wheel without labouring hard in order that the race, which afflicts us and causes agony to us, may prosper. Great men have related to you the story of Pandavas who earned world-wide fame and led a prosperous life by doing away with deceitful persons. * * * If those that are known as mean and wicked persons withdraw, it will add to the

strength of the country. It is certain that this country will secure self-government and acquire greater strength by the efforts of the disciples of Mr. Gandhi who is praised everywhere. Have you not heard the story of Ravana, the cruel wretch, having confined Goddess Sita and met with his death in consequence at the hands of Sri Rama? The whole world is aware of how the end of Dhuryodhana came about. Were we not confined in the prison of our mother's womb for ten months? So, you had better enter prison without a drooping heart. * * * You are the children of Mother Bharata. Is there a match in the world for the bullet of soul-force that we possess? The wretch Dyer brought about the death of our people in the Jallianwalah Bagh in the Punjab.

2. <u>Desiya Kummi</u>.- This book consists of two songs composed by K.N.Minakshi Ammal, daughter of the late Muttuswami Kavirayar of Udumalai, and printed in 1930 at the Labourers' Press, Colombo. The first song exhorts girls to clap their hands singing as follows: 'All the Indians living in Ceylon will proceed in batches to participate in the war for the liberation of India. We have understood that the English Government enslave and torment all of us, and cause great harm to us. We have heard about the Dharsana raid and participated in it with pride. Innumerable sisters such as Sarojini Devi, Mrs. Lakshmipati, Durgabai, and Kamaladevi entered prison. We cannot say whether the government carried on in the country is a righteous one intended for the protection of the subjects or a despotic one calculated to kill them. Will not our heart burn when we witness the iniquities perpetrated on earth? Behold the law enacted by the Government, which is characterised by military arrogance, notwithstanding the religious injunction prohibiting the consumption of drink. The Government, which has deprived us of our industries, is now relying for its maintenance on the revenue derived from drink. It would be better that the Government which is indulging in hypocrisy is replaced. They (the authorities) made our brethren stand erect and shot them and the latter gave up their lives in consequence. The whites have lost their sense of discrimination and we shall extirpate them. We should live with a sense of honour and join together with delight. We shall put an end to the pride and arrogance

x~~of the whites who commit despicable deeds. We should beget heroic sons~~

of the whites who commit despicable deeds. We should be get heroic sons and secure victory and independence for the country. Beware! The whites, who are artful, are creating splits among us and are duping us by giving rise to Hindu-Muslim differences. While the Hindu and Muslim brethren have to spend all their life time in India itself, the Chaff-like whites, who have no stake in the country, will flee to England one day or other, Hence, O Indian Brethren, you had better adopt speedy measures to participate in the passive civil disobedience movement! We shall tear the deed of bondage and lovingly wage the passive war with a view to get rid of the tyrannical law which finds fault even with one who advises another not to drink, to be free from the affliction caused by the opening of fire leading to loss of life and to secure liberation. All of us Indians have exported the cotton grown and refined in our country to England and experienced grief in consequence. Is sea water the property of the ancestors of these people(apparently, the rulers)? Is it honourable on their part to meet in secret and enact laws in this connection The ways of the Government are day by day becoming barbarous. Are we not justified in joining together and preventing it? As God has given our country everything so as to enable it to lead an honourable life, there is no need for us to look to a foreign country for support. Behold the action of the Government, which is amusing itself and governing us by keeping us under subjection even though it witnesses the death of crores of poor people in the country for want of food to eat. Thousands of Indians lost their precious lives on this account Let us therefore perform satyagraha and strive to attain swaraj. We shall boycott the cloth made in foreign countries for being worn by women, as tallow is used in its manufacture. If you want to avoid foreign cloth, you should turn the spinning wheel promptly,' The other song contains the following sentiments: 'O MIND: If you carry out the wishes of our saint Gandhi, who has examined critically all the highly fraudulent deeds perpetrated by the whites, you will attain peace. He attached great importance to rendering public service He would not approach the enemy even if evil befalls him. At sight of the various kinds of forces, he launched satyagraha on passive lines. The machination contrived by the English Government is

highly iniquitous as evidenced by the imprisonment of Sarojini Devi and Abbas Tyabji, a very old person. Innumerable volunteers were sentenced to rigorous imprisonment. The stone-hearted ~~were sentenced to rigorous imprisonment. The~~ Englishmen opened fire on them and, pouncing upon them like dog, bit them. The heroes of independence lost their precious lives in consequence.

Selections from GOs relating to civil disobedience movement. (1930-35)
Proscribed literature :: Tamil books (1932)

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49. Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 1181, Public dated 12-9-1932.

(1) Bahadur Bhagat Singh or Desabhimani Thilakam Part I.- This book, which consists of six songs composed by R.M.P.R. Lakshmana Doss of Madura, was published in 1932 at the Murugan Press, Goldsmiths Street, Colombo, by Messrs. Arunachalam and Raja, Booksellers, No. 198, Chetti Street, Colombo. One of the songs is in praise of Bhagat Singh, wherein his execution along with his comrades is charac - terised as an act of injustice perpetrated by the whites. A remark is also made that the advent of Lord Willingdon in India has led to great ruin and that the promulgation of Ordinances by him has resul-ted in disaster. In another song the following sentiments find place among others:- "Our heart trembles when we speak of the injus-tice perpetrated by the English demons. Foreigners have come here and deprived us of all our industries. Can we, who have got into the clutches of these wretched whites, still remain unwary? Alas! This wretched Viceroy has come to India like saturn. He has promulga-ted Ordinances and also attempted to keep us under subjection and govern us. Alas! Alas! The Police tigers come and attack us with their lathis. Alas! The authorities hanged the youth Bhagat Singh for the offence of having thrown a bomb at Delhi and our heart trembles to speak of this injustice. O Brethren Let us carry on picketing with perseverance. Mr. Gandhi has entered prison on account of the absence of unity among us. Wear Khaddar and consign the useless foreign cloth to fire. Do not cherish a desire for foreign articles." In another song the people are exhorted to lead prison life without entering defence when arrested, wear khaddar and hold the national flag.

(2) Mahatma Gandhi's 63rd Jayanthi Thoothumalai.- This book, which was printed at the Virakesari Press, Colombo, is said to have been written by P.I. Vaithilingam on the 2nd October 1931 on the occasion of the 63rd birthday of Mr. Gandhi at the request of one M. Manikkam in aid of the Sabarmati Khaddar Fund. It consists of four songs, the first three of which are in praise of Mr. Gandhi and the last in praise of Pandit Jawaharlal Nehru. The songs about Mr. Gandhi

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give a brief sketch of his life including his march to Dandi 'to break the salt law' and his other political activities and refer in particular to the efforts said to have been made by him to enable the Indians, 'who are suffering on account of foreign administration' to lead a free and honourable life. He is described as a hero who has issued the command that every one should contravene the law and has himself actually broken the law. One of the songs compares Mr. Gandhi's going to the Round Table Conference to the mission of Lord Krishna, who approached the Kauravas and entreated them in vain to give half the kingdom to the Pandavas, and also to the mission of Angatha, who remonstrated with Ravana to release Sita but with no effect, and refers to the wars that ensued and resulted in the destruction of the Kauravas and of Ravana and his kinsmen. In these songs the administration is spoken of as a 'wicked' one imposing various kinds of taxes on the people and the Europeans are characterised as robbers who carry away all the wealth of the country. A remark is also made that Englishmen imprisoned and caused affliction to 70,000 persons in connection with the salt satyagraha and that, if the people refrain from purchasing mull and mill cloth, they will secure swaraj and lead a happy life.

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Selections from G.O.s relating to civil disobedience movement (1930-1935)
Proscribed literature :: Tamil books (1932)

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50. Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 1172, Public, dated 9-9-1932.

1. SARDAR PATEL,- This book, which contains a picture of Vallabhai Patel on the wrapper and which is said to be the seventh publication of the 'Swarajya Berigai Series', and was written by M.S. Subrahmanya Ayyar, printed at the Desari Printing Works, Madras, published in August 1931 from 'Vira Vijayalayam.' 32, Ayyappa Chetti Street, Mannadi, Madras. In this as well as the other book under reference written by the same author, is printed at the top of the wrapper a line from the Thevaram of Tirunavukkarasu Swamigal, which means: 'We are subject to none: nor are we afraid of the God of Death.' The book contains a brief biography of Vallabhai Patel, who is said to shine as an eminent champion of the cause of the agriculturists and to have sounded the war drum in Barodoli, exhibited manliness in a righteous manner and achieved victory. After referring to the statement made by Vallabhai Patel in 1930 predicting that an unprecedented mighty war would break out shortly, commencing in Guzerat, and that its consequences would be very serious, warning those that are afraid of losing their lives and property to leave the country and go on a pilgrimage and calling upon the real Guzeratis to come to the forefront in the war without sitting with folded hands inside their houses, the book goes on to show how the prediction came to pass as evidenced by the starting of the salt satyagraha by Mr. Gandhi. The author describes how Vallabhai Patel became a national worker and refers to his characteristics such as his zeal for his mother tongue, his simplicity, courage, sincerity and utter indifference to death, his determination and his efforts to uplift the agriculturists, the great influence weilded by him and Mr. Gandhi in Guzerat, the land-revenue policy of the Government the agitiation in the country for land-revenue legislation, the no-tax campaign started in Bardoli under the leadership of Vallabhai Patel, the endeavours said to have been made by the authorities both by cajolery and threat, the 'highly fraudulent' manner in which the authorities attacked and took away money from the cash chests of two merchants in Bardoli to collect tax from a certain section of the Bardoli with the connivance of the latter, the 'futile' efforts of the bureaucracy to win a victory over the Bardoli ryots, the treatment accorded to the District Collector during his visit to Bardoli and the cessation of the satyagraha on the Government of Bombay agreeing to comply with the demands of

Vallabhai Patel. It reproduces Vallabhai Patel's Address to the Bardoli ryots on the 12th February 1928 asking them to participate in the no-tax campaign with the strong determination after a deep consideration of the consequences, Mr. Gandhi's article in the YOUNG INDIA justifying the starting of the no-tax campaing in Bardoli, condemning the land-revenue policy of the Government and appealing to the people at large to render help to those in Bardoli in their 'courageous' struggle, Mr. Gandhi's article and Vallabhai Patel's speech regarding the notices of forfeiture of lands served on eight persons in a certain village into a battlefield and the speeches made by Mr. Nariman and Vallabhai Patel in several places in connexion with the 'repression' resorted to by the authorities in Bardoli. It is said that the Government, having failed to achieve their object by means of cajoley and threat, became highly enraged and resorted to repression, issued a number of warrants and notices of forefeiture of land and imprisoned the volunteers and that Vallabhai Patel has ultimately made the Government yield to the demands of the people and demonstrated in Bardoli that any kind of brute-force could be vanquished by soul-force.

The following sentiments find place among others in this book: The Saint Gandhi set out with a few persons to commence the salt satyagraha and the Government were indiferent to it. But the salt satyagraha spread throughout the Bharata land like a great storm and thereupon the bureaucracy had to feel sorry for its folly and to act furiously. The Indians came forward in very large numbers and jumped into the forefront of the struggle. Young women and tender children came forward even to give up their lives in the terrible struggle. Thereupon, the Government promulgated several Ordinances one after another and made a fuss They also resorted to the use of lathis recklessly. It may be possible to bring down the bodily strength of a man. But, can the strength of mind be impaired? Some persons in England asked whether British administration was to be carried on in India or not and as to what became of the several kinds of forces of the British. Mr. MacDonald, the Prime Minister

of the British Empire, was bewildered at the question. At last, he said with perturbation: 'What can I do? It is indeed true that we have the strength of the army. If we are to make use of it, we will have to march the English forces in battle-array from the Himalayas on the north to Cape Comorin on the south and shoot down young women and tender children. Is there permission to kill people like this in large numbers? Later, the English Government had no other alternative than to come to terms with the old man (Mr. Gandhi) and the world too was satisfied to a certain extent at this. . ; 1,500 American papers enthusiastically published the heroic utterance of Vallabhai Patel. That hero is shining as the national king this year. Vallabhai, who made such a prediction, did not keep quiet at that time. He began to make all the necessary preparations for war in Guzerat. Will the bureaucracy keep quiet? The arrow of repression began to dart in a fury and our Vallabhai had the honour of offering himself as the first sacrifice on the battle-field. . . A king is a person who rules the world by exercising sway with the help of his four kinds of forces. But those forces and the sway may disappear in a moment. He is not fortunate enough to live without anxiety even for a moment. While some are ruling the world in this manner, some others are gloriously ruling over the people by means of love without the help of any weapon. As the result of a word from such a great person, rulers may have to lost their crowns and kingdoms. The command of a ruler will be obeyed only within certain limits. But the sacred word of the great person will spread throughout the country and secure salvation for every one. It is Mahatma Gandhi that now shines as such a great person and Vellabhai Patel is like his right hand. . . What is the condition of India? Agriculture is tottering and the agriculturists are bewildered. The burden of land-tax will break even the back of the camel. Is there any wonder then in its breaking the black of the agriculturists? It used to be said, that if the cultivator takes stock, he will find nothing left. Such indeed is the condition of the cultivators under the English administration. What is the use of the cultivators wailing over it? Who is there to listen to their greivance or redress it? The law known as the Land Revenue Act will lend itself to all manner of interpretation by the authorities. Several persons raised

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a great agitiation and spoke in the legislature about the injustice of this measure. Many were the pleasing assurances given by the authorities. But have the grievances of the agriculturists been redressed ? Certainly not- - - It is only Guzerat that conducted itself in such a manner as to be praised by the world both in the satyagraha war waged in South Africa and in the righteous war waged recently. There is no town or village in Guzerat which does not have a national school. Not a little is the attachment which the people of that place that have for khaddar. It is only Guzerat that properly carried out the constructive work of the Congress and derived benefit. It is only Guzerat that began to evince nationalism in the path of Satyagraha and it is only the Guzeratis that will not hesitate even to jump into a fire when commanded by Mr. Gandhi to do so. . . India belongs to us. We are paying several kinds of taxes and the administration is being carried on only with the revenue derived from these taxes. The railways telegraphs and Post Offices, roads, etc., in this country came into existence only with the help of the revenue derived from the taxes paid by us. Some persons do not realize this truth. They are under the impression that India has been brought here from England in a ship and that they are living with the grace of the foreign Government. Slavish mentality has taken root to such an extent in the minds of certain people. In these circumstances, is there anything strange in the bureaucracy asserting that the land belongs to the Government, that it is one of their assets and that the administration should be carried on only with the help of the revenue derived therefrom? What is the ultimate significance of such argument? The Government can levy any amount of land-tax they please and can confiscate lands worth thousands of rupees even if there is small outstanding in the land-tax. If the authorities enhance the land-tax at the resettlement, the ryots cannot go to Courts and seek justice. Even the legislature cannot set aside the decision of the Government; because the ownership of the land vests in the Government and the mirasidars must needs pay the tax levied. It is only certain tracts that a permanent settlement has been effected and in others the land-tax goes on increasing periodically like the tail of Hanuman. In his address to the ryots of Bardoli on the 12th February 1928, Vallabhai Patel, said: "Do not think that, because I happen to be the leader, everything will end well. Participate in the war if you are actuated

by the ~~leadery~~ spirit that injustice and cruelty should be opposed. It is not an easy thing to wage war. Innumerable hardships and losses will result therefrom. If you show your back in the war, you cannot lift your heads for a long time. If you come out victorious, you will attain the glory of having laid the foundation for swaraj. I wrote to the Government asking them to suspend the collection of tax until the appointment of an impartial committee for inquiring into this matter. But this was of no use. The Government possess considerable brute-force. You should wage war with the Government only with the determination to do so irrespective of the consequences. If the people resolve to bear hardships and losses, any person however cruel he may be will be obliged to yield. The fact that the enhancement of land revenue amounts to only a few lakhs of rupees is not important. But what is important is that self-respect should be maintained. Are the Government to levy taxes as they please? You should oppose this. The Government will test your strength in several ways. They will tempt some of you and bring about a split. They will sow discord among some others in various ways. But there should be no split among you. You should have the determination not to pay taxes whatever consequences may ensure." Writing in the YOUNG INDIA about the no-tax campaign in Bardoli, Mr. Gandhi stated:"The Government have begun even to disregard Vallabhai Patel for the reason that he, an outsider, is inciting an unnecessary struggle. Is it proper to disregard a servant of the people who stands in the forefront? ~~Every-one-has-the-right-to~~ Is any other evidence needed to sho the irresponsible nature of the Government? Every one has the right to oppose the levy of an unjust tax and refuse to pay the same. It is also one'a duty to do so. Just as the people of Bardoli are suffering ~~so~~ on account of the enhancement of the tax, those in other parts of India also are suffering. This satyagraha will in a way help the attainment of swaraj." . . Addressing the Bardoli ryots some of whom were bewildered at the steps taken by the authorities for the collection of the tax, Vallabhai Patel said: "Cast off even the little fear that some of you seem to entertain. Why should you entertain any fear? Is it not the Government, on the other hand, that should be afraid? The administration cannot be carried on without the consent of the people. As you are blind to what is going on around you, the administration is being carried on.

You are under the impression that the Government have secured a happy and peaceful life for you. This is utterly wrong. There should be no cowardice whatever, I am out only to administer to you the medicine of 'no-fear'. Is it proper that you should remain as walking corpses? You have no feeling in you, nor are you majestic in appearance. You had better stand displaying pride!" . . . Truth alone will lead to x vicotyy and even God cannot conquer it. But the authorities tried to conquer it and the procedure adopted by them in this connexion was highly deplorable. In a letter which one Virachand wrote to the Revenue Inspector in connexion with the service of notices of forfeitures of land on eight prominent persons in a certain village, he says: "Give up soon the unjust office wherein you are obliged to afflict the people. It is better to resign your appointment than to confiscate the lands of the ryots." Mr. Gandhi wrote as follows in this connexion: "General Dyer committed a massacre only to instil terror in the minds of the people. This is not a new policy. The Civilians have established their transcendency only by installing such terror. The amount to be paid by Virachand is only Rs. 160 and it is nothing but Dyerism to confiscate lands worth thousands of rupees for this. One who extorts Rs.1,000 for a single rupee due is a highly cruel persons or a Ravana. The Government have got lawful authority to confiscate lands and imprison people. But the laws concerned have been enacted by the Government themselves. No one need feel agitated at sight of the notice of forfeiture. Neither the Government nor the traitor who comes forward to purchase the confiscated land can swallow it. Poison will kill the person that takes it. The same is the case with the purchase of the confiscated land." . . Speaking about the confiscation of lands, Vallabhai Patel Said: "Can the authorities take away the confiscated lands to England? The Government may register the lands as their own in their own books. But if there is unity among you, whoever can come forward to cultivate those lands? If all your lands are confiscated, the whole of Guzerat will come forward to lend support to you. Every village should become a battle-field. There is only one munsif and one talaiyari for the Government in every village. But for us, all adults are volunteers. We can accomplish ever so many things and also secure victory with the help of those volunteers." . . Vallabhai Patel spoke as follows in connexion with the 'repression' resorted to by the authorities

in Bardoli: "There is Police everywhere in the taluk. What if? When you are peaceful, they will have to remain idle. The time has come for us to make sacrifice. The Government are highly enraged and have resorted xxxx to repressive measures in a reckless manner. Several of us may be arrested soon. Well, Let us act peacefully and patiently. The Government desire that some disturbance should break out and are also trying to goad us to violence. Even if they try to crush you, do not grieve. The Government have become bewildered. The authorities are out to create a split among us. They are doing things like thieves. You should not allow yourselves to be seen by them. Let the Government take away your lands to England and surround your taluk with machine guns and aeroplanes. Though we have no military strength, we have a rare weapon which can overcome that strength and that is the sword truth. The Government may seize that your cattle and other belongings, but they cannot deprive you of your soul. Those that are afraid of repression may go on a pilgrimage or to some place of comfort. You should maintain the honour of India. If you fail to do so, what will become of the honour of the land of Bharata? It will be ruined." Addressing the Government who are said to have been threatening the people by a display of military xx strength Vallabhai Patel observed: "Why should you afflict the poor ryots by displaying the pride of military strength and repression which is ridicuous? The agriculturists will not become dispirited on that account. It would be preferable to destroy everything at one stroke with the help of the army. Not a little is the amount which we give for military expenditure." Mr. Nariman spoke as follows after witnessing the condition of Bardoli inx person: "It is only the Pathans and the hooligans of Bombay that are acting in a disorderly manner in Bardoli to-day. Those Pathans are the worse vagabounds in Bombay and they are at all times under the survelliance of the Police. Is there anything more disgraceful for the Government than to hire such persons and witness the spectacle?" . . . The bureacucracy tried its utmost to win a victory over the Bardoli ryots but in vain. Is it possible to overcome truth, soul-force and divine force? As the movement of truth grew in strength, the hardships and losses of the authorities also increased. . . Vallabhai Patel once said: "The Government have levied tax even for water. We must pay tax even for the water in tanks andlakes. They have not levied any tax only for air. If they levy tax even for air,

I would advise you to close your nostrils at once."

2. History of the warriors of satyagraha (Satyagraha Porvirar Charitram).- This book which contains a picture of Mr. Gandhi on the wrapper and which is said to be the eigth publication of the 'Swarajya Berigai Series', was written by M.S, Subrahmanya Ayyar, printed at the Kesari Printing Works, Madras, and published in September 1931 from 'Vira Vijayalayam?' 32, Ayyappa Chetti Street, Mannadi, Madras. It contains biographies of, or a narration of incidents relating to, certain persons, who are said to have attained an undying fame by adopting the principle ~~for attaining swa for~~ of non-violence. It describes the glory of the principle of non-violence and its superiority over brute-force and invites the attention of the people to the advice of Mr. Gandhi to adopt this principle for attaining swaraj. The Tamil land is said to have attained fame for the adoption of this principle from the very beginning. The book deals briefly with the life of saint Appar, who is stated to have borne patiently as a satyagrahi all the ill-treatment accorded to him by the Pallava King and the life of one Valli Ammai, who is reported to have participated in the satyagraha struggle carried on by Mr. Gandhi in South Africa for redressing the grievances of the Indians there, and suffered imprisonment and other hardships. It contains a narration of an incident in which the authorities are said to have impounded by mistake three buffaloes belonging to a poor tailor of Bardoli, another incident of an old widow in the Bardoli taluk, who preferred to lose her only buffalo worth Rs.100 in attachment for the arrear of land-tax of Rs.4 due from her rather than losing her honour, a third one in a village in Bardoli, in which a revenue official is said to have entered by mistake the house of woman named Premi for demanding arrears of tax and been put to shame, a fourth one pertaining to a ryot, who was arrested and sentenced to imprisonment during the no-tax campaign in Bardoli and whose wife asked the Police invain to arrest her instead of her husband saying that she was responsible for the offence alleged to have been committed by him and advised him not to exhibit cowardice but to accept cheerfully and heroically any sentence that might be passed on him, a fifth one relating to Babu Ganu, a young volunteer, who is said to have carried on picketing of foreign cloth shops in Bombay and to have lost

his life by lying down on the road before a motor lorry carrying bundles of foreign cloth and certain incidents indicative of the boldness of Dhurga Devi, an Andhra lady, who conducted the salt satyagraha in Madras in 1930. The book reproduces the speech made by Sayyid Amir Batcha, the President of the Zamindars' Association in the Peshawar City, emphasizing the determination of the Pathans to secure independence by non-violent means, the statement made by Shanmukha Lal when he was arrested and sentenced to imprisonment for having taken a leading part in the no-tax campaign in Bardoli, the speech of Shaikh Ibrahim, a resident of the Punjab, in which he describes the 'cruel' treatment accorded to him and five others who picketed a toddy shop in 1930 and commends the advice of Mr. Gandhi exhorting the people to bear all hardships with patience, Hamid Shah's narration of his experiences in the war of independence, which was vigorously waged in Kohat last year, wherein the Congress volunteers are said to have strictly adhered to the principle of non-violence in spite of the lathi blows dealt to them by the Police and the statement made by Ghulam Qadir regarding the alleged opening of fire by the authorities on the people in Peshawar in 1930. Mention is made of the growth of the Congress movement in the North-west Frontier Province, the mobilization by Abdul Ghafur Khan of a large volunteer force known as the Red Shirts consisting of 100,000 men, women, and children, whose ideal is to secure complete independence for India by carrying out the mandate of the Congress and adopting the principle of non-violence, the 'valuable-service' rendered by the Red shirt volunteers in pacifying the Pathans, who are said to have been infuriated by the arrest of Khan Abdul Ghafur Khan and others in the satyagraha war of 1930, the agitation of the English troop on seeing the funeral procession of a heroic martyr, who was one of the many persons that gave up their lives as a result of the repressive policy adopted in Peshawar,' and the strength of mind exhibited by the Pathans who laid bare their chests to receive the bullets. A description is given of the cruel treatment said to have been meted out by the Police to the Congress leaders and picketers of liquor shops in Pannu, a town in the North West Frontier Province, as also of the 'cruel' manner in which the Deputy Commissioner and some British soldiers are said to have treated the Captain and some of the Red Shirt volunteers in Peshawar.

The following sentiments occur among others in this book:- Let us take for instance the struggle that was carried on last year. Immeasurable is the strength of arms possessed by the English Government and they utilized the full strength. But they could neither win a victory over us, who stood helpless-without any weapon, nor control us. . . . Sayyid Amir Batcha, the President of the Zamindars' Association in the Peshawar City, spoke as follows:- "Indescribable is the thirst for liberty found in our land of Bharata. But the authorities do not like it. Otherwise, there is no reason for their mercilessly adopting repressive measures against the people in 1930. The Government have not realized what the feeling of the people is, what it is mainly due to and why the people as a whole are discontented. Further, they resorted to repression in the reckless manner. The Government should feel grateful to Mahatma Gandhi. Is it not the xxxxxx xxx teaching of Mr. Gandhi that has transformed the Pathans, who would not bend their heads to others and whose natural tendency is to wage war armed with swords, lances, guns and at any cost. Even if an attempt be made to place the 22 lakhs of Pathans at the mouth of the cannon and kill them at one stroke, their desire for independence will not lag. Let the world realize this well. In the Peshawar City several persons have become courageous martyrs and attained heroic salvation. The Red Shirt volunteers were trampled by horses at the place known as Pangu. The xx inhabitants of the Durgai village were thrashed severely. Further indescribable cruelties were perpetrated. In the Takkar village machine guns wrought havoc. In spite of all these occurrences, the Pathans behaved as highly gentle persons. They never thought of retaliating even in their dreams. While this is the truth, who can say that the Pathans rose in a flutter?" - . . The righteous was took place in 1930 even in the town of Pannu in the North-West Frontier Province. At that time the Police raided the Congress Office in that town and gathered and set fire to all the articles found there. They arrested several leaders. But the picketers of toddy shops did not grow despondent even over this, but were carrying on picketing incessantly. One day the Police officials appeared on the scene, assaulted the leaders and volunteers who were carrying

on picketing and seized andburnt their Gandhi caps. On the 15th May, volunteers came from villages and took to picketing vigorously. The Police attacked them with lathis and tore off their khaddar clothes. The volunteers were thus rendered rude and dragged on the ground to a distance of about 30 to 40 yards. However, the Pathan volunteers who adopted the principle of non-violence, carried on picketing even in that naked condition. . . After the advent of the saint Gandhi, the principle that honour alone is great and not money has spread everywhere. The feeling that it is immaterial even if one loses all his property in opposing injustice has grown strong. . . . In the statement which Shanmukha Lal made when he was arrested and convicted for the offence of having taken a leading part in the no-tax campaign in Bardoli, he said: "I have had the good fortune of offering myself as the first sacrifice in our taluk and I am rejoiced on that account. A case has been launched against me on the ground that I intimidated a Government servant. God alone knows that I intimidated none. I do not like to enter defence when the Magistrate is determined to punish me. Further, is it not an honour to go to prison as an innocent person? The war is being waged only to maintain truth and righteousness. The authorities will make herculean efforts to create a split among us and no one should get himself caught in that snare and suffer. Every one should be prepared to sacrifice his all. It is only then that victory will be secured. VANDE MATARAM". . . . . In the war of independence, it is only the Bardoli taluk that shines as Kurukeshetra. Two years ago a no-tax campaign was carried on there and it had for its basis only love and non-violence. . . . Salt satyagraha was conducted last year and some persons prayed to God that the Madras City might remain in a degraded position. But instead of remaining in a degraded position, it attained a glorious position. Heroic women and courageous youths came forward cheerfully and joined the Satyagraha Ashram at Mylapore. They marched in files and participated in the war. The order under section 144 was in full force. Nevertheless, several persons assumed leadership one after another, became victims of repression and rendered service to the Mother. . . . Last year the whole of our Bharata la nd was a battle-field. The fuss of repression and the use of lathis alone were in

evidence everywhere from the Himalayas to Cape Comorin. In the Peshawar City the horrible nature of these two was indescribable. The Deputy Commissioner asked one Sham Buksh, a Red Shirt volunteer, to remove his dress, pointing his revolver to his chest. But Sham Buksh refused to do so. Thereupon the Officer struck with his fist, while two British soldiers began to attack him with the butt end of their rifles. The volunteer became unconscious and fell down on the ground. While he was thus unconscious, his dress was removed and thrown away, with the result that he became naked. Many of the Red Shirt volunteers were thus assaulted and deprived of their clothes. Ghulam, Abdul Razak and other volunteers were thrown on the street. On account of this, Abdul Razak's leg was broken and Ghulam sustained an injury on the head. Volunteers Ghafur and Hakim, were peirced with the dagger and injured. Indescribable is the way in which Muhammad Khan, the Captain of these volunteers, was attacked. . . While lying on the road before the lorry, the youth Babu Ganu perhaps ~~perhaps~~ thought as follows: "It is only the foreign cloth that has made our people indigent. It is robbing to crores of rupees every year and consequently several thousands of people are suffering from starvation. It does not matter if we lose our life all at once. But while life is lingering in the body, our people are experience indescribable hardships. How long is this condition to continue in our Bharata land? Should there not be an end to this? The foreign cloth, which is like a devil afflicting many people, will not perhaps go without taking a living being as sacrifice! What if I lose my life for removing the trouble which mars the prosperity of lakhs of People? This body is sure to perish one day or other. Hence let me sacrifice this body even now and thereby benefit myself and also save the world." The motor lorry began to move and ran over that youth and he lost his precious life that very moment. The body of Babu Ganu, though run over by a lorry, did not writhe with pain. Are there people who would not enshrine in their hearts the eminent person that sacrificed his life so peacefully? Hearing about this incident, Pandit Malaviya visited the place where the youth gave up his life, deeming it to be Kurukshetra. The residents of Bombay went there as if on a pilgrimage and shed tears of joy and sorrow.

No one need be bewildered by the impression that the mortal frame of Babu Ganu is gone. His spirit is pervading everywhere in the world. When the lives of heroic martyrs come to be written after the attainment of swaraj, it is certain that the life of Babu Ganu will be written in letters of gold. . . At the end of April of last year, a reign of terror prevailed in Peshawar. The contention of the Government is that the people attached the officials with stone and mud and that fire had to be opened on them in consequence. Ghulam Qadir states as follows in this connexion: "The Police arrested two leaders and took them away. At that time a crowd followed them. The leaders entered the Police station and, before doing so, advised the people to go home peacefully and not to swerve from the principle of non-violence. Thereupon the people began to return to their homes. In the meantime the military came and undertook the protection of the City. Thereupon the shopkeepers got frightened and closed their shops. I witnessed with my own eyes the fire opened by the armoured car. The volunteers removed the dead and wounded persons. An English Officer came with the Frontier Police and directed them to open fire on the people. The Jamadar and the sepoys however refused to do so. The Officer got wild and shot at the Jamadar. But the aim was missed and the Jamadar was not wounded. His horse alone received the shot and fell down dead. The sepoys known as Garhwalis also refused to open fire on the people. The sepoys refused to do so, saying that it was unbecoming of warriors to open fire on the unarmed people who were like lambs. What doubt is there that the non-violent policy of the people and the advice of patience preached by Mr. Gandhi will lead even armed sepoys along the righteous path?".

Selections from GOs relating to civil disobedience movement (1930-1935)

51. Proscribed literature: Tamil Books (1932)

Extracts from the proscribed Tamil Books and Pamphlets

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G.O. No. 1145 Public, Dated 2-9-1932.

(1) Mahatma Gandhi Dyanam.- This book, which is said to be Part I of the publication, consists of seven songs composed by N. Krishnaswami Naidu and Bhaskaradas of Madura, printed in 1928 at the Excelsior Press, Madura, and published by x E. Ramaswami Kone, Vadakku Avani Mula Street, Madura. Some of these songs are in praise of Mother Bharata and Mr. Gandhi and the rest deal with satyagraha the boycott of foreign cloth, the prohibition of drink and the use of the spinning wheel. In these songs mention is made the early career of Mr. Gandhi, his work in South Africa in the cause of the Indians there, his truthfulness and religious zeal and his vow of satyagraha to secure self-Government for India. The people are asked to realize the significance of Mr.Gandhi's advice, give up the x use of foreign cloth completely and participate in the non-cooperation movement.

The following sentiments occur in the songs: If mutual trust is promoted among ourselves, the independence required for India can be secured in a moment. If foreign cloth is completely got rid of, will there be any necessity for persuading others to grant swaraj to us? When our saint Gandhi wears khaddar, can we alone wear mull cloth shamelessly? As we are consuming toddy and liquor all our lifetime, the authorities are robbing and carrying away crores of rupees from our country. We should heroically advance and secure even to-day the independence which we have lost. If we realize that the principle of satyagraha has a scientific basis, we can face the enemy and secure victory.

(2) Desiya Gitam.- This book, which is otherwise known as 'Swadesa Ratnam' and is also called 'Bahadur Bhagat Singh Pattu' on the wrapper, consists of 15 songs composed by V. Nataraja Pillai of Madura, published by M. Palaniyandi & Co., Booksellers, Pudumantapam, Madura, and printed in 1931 at the Raja Press, Madura. The wrapper contains a picture of Mr. Gandhi, another apparently of Goddess Bharata holding a flag in one hand and a charka in the other, and the third of some lady whose identity is not known. Some of the songs

in this book are inpraise of Mr. Gandhi, Bhagat Singh and Abdul Ghafur Khan known as the ~~For~~ Frontier Gandhi. Mr. Gandhi is spoken of as a divine sanyasin who has come to save the world and as a virtuous person, who ~~searted~~ Started the salt satyagraha with a view to secure self-government and who would get rid of the degradation of the Indians being enslaved to the 'merciless' Europeans and rendering service to them. Bhagat Singh is characterized as a young heroic martyr of the Punjab, who sacrificed his life so that the Indians might prosper and made his life pure by joining the revolutionary movement. It is said that the sin attaching to his execution will not go in vain. Other songs describe the evil effects of drink and the benefits of swaraj and also exhort the people, by appealing to their sense of honour, to worship the national flag boldly 'so that the degradation and poverty of the people may disappear', render service to the country, get rid of the 'useless' foreign cloth and wear khaddar.

Such sentiments as the following occur in some of the songs: We will contravene the salt law and detest the improper arrangement made in connexion therewith. We will willingly bear the hardship so as to set at naught the practice established by mischievous persons who are in the wrong. We will follow the example of Mr. Gandhi in an organized manner and remain in prison so that our penance may prove fruitful. We have not the right to take salt from the sea created by God. We will wake up from our slumber and get rid of wicked deeds. We will secure swaraj in a moment even though we are duped by trickery and governed. Every year the people of foreign countries join together and plunder 60 crores of rupees. Are we to remain dispirited as if we were dead? When swaraj is secured, the bondage of the labourers and the demon of the army will speedily disappear, the despicable language and iniquitious laws will find no place therein and all unjust taxes will be abolished.

(3) <u>Congress Charitram</u>.- This book, which is said to be the ~~fxxxx~~ fourth publication of the 'Swarajya Berigai Series', was written by M.S. Subrahmanya Ayyar, printed at the Kesari Printing Works,

Madras, and published in June 1931 from 'Vira Vijayalayam' 32, Ayyappa Chetti Street, Mannadi, Madras, In an appeal to the readers, the author says that the object of his 'Vira Vijayalayam' is to publish national and political works and to spread the feeling: 'We are subject to none; nor are we afraid of the God of Death'. It is said that it is proposed to publish a ful history of the Congress in four or six parts and that book under the title 'Sepoy Kalakam (The Sepoy Mutiny) or Sutandara Mahayuttam (The Great war of Independence)' is under preparation, which will deal with the way in which the East India Company 'seized the country and ~~pxb~~ plundered its wealth.' After defining the term 'Congress' as an organization of patriots meeting every year, discussing means for the people to lead a happy life and making great efforts to get rid of foreign rule and attain swaraj, the book goes on describing the ancient glory and prosperity of India, the early efforts made by the Portuguese, the Dutch and the English for carrying on trade in India, the formation of the East India Company, [the gradual expansion of the territories under the administration of the Company] the organisation of the Indian National Congress in 1885 and the various resolutions passed at the sessions thereof relating to the constitution of India, the ~~xxxxx~~ Military expenditure, the condition of the Indians in South Africa, etc. A reference is made to the 'greed for territorial aggrandizement' of the English and the French, the device said to have been adopted by the East India Company for creating dissensions among the petty rulers and seizing territories, the 'fraudulent manner' in which Lord Clive is said to have defeated Suraj-ud-Doulah at Plassey and laid the foundation for the English Government in India and the 'plunder of the country's wealth and the crushing of its industries' by ~~Indix~~ the English Company. A gruesome description is given of the vengeance said to have been wreaked by the East India Company in connexion with the Sepoy mutiny and extracts are given from the speeches and writings of a few Englishmen such as Dr. Congrave and Sir John Shore to show that the English, actuated by the greed for territorial aggrandizement, resorted to cheating, fraud, forgery and treachery for getting possession of several territories and that India has been ruined on account of the unjust system of administration.

The following sentiments find place among others in this book: The East India Company contrived machinations for ammassing wealth by means of trade and for seizing territoris by creating splits among the petty rulers, and thereby attained supremacy. Clive not only vanquished Suraj-ud-Doulah in a very deceitful manner, but also practised forgery and fraud. The wealth of the country was plundered in several ways by the East India Company. It did not stop with that, but also crushed the industries of the country. The particulars of the Sepoy Mutiny, which should indeed be characterised as the Great War of Independence, will make even stone-hearted people shudder. The sepoys cut several Englishmen with swords and felled them down. They looted several towns and set fire to several places. All these are indeed true. But the vengeance wreaked by the East India Company was highly terrible. Many were hanged and many were placed at the mouth of the cannon and shot dead. Several villages were razed to the ground and corpses were hanging from branches of trees and walls. Mr. Digby says: "The very terrible Sepoy Mutiny broke out in India as the outcome of unjust administration." It is only on the basis of the Proclamation of Queen Victoria that the Indians began waging the war of swaraj with the English. If the Sepoy Mutiny had not broken out, that proclamation to which great value is attached by several persons would not have been issued. Even in 1877 when Queen Victoria became the Empress of India, she proclaimed that every one from the highest to the lowest would secure rights and justice and reiterated it in 1887. But of what use is it? Nothing has been translated into action. In certain respects, the direct administration of the English was more deplorable than that of the East India Company. The economic condition of the country was also becoming worse. The Government imposed countervailing duty on the cloth woven in India with the result that the weaving industry could not flourish here. When Lord Ripon became the Governor General, there existed a law which made discrimination in the matter of justice rendered to the Indians and Englishmen. He tried to enact a piece of legislation to the effect that all are equal in the eyes of law. Englishmen did not like this and raised a big agitation immediately. Is it not natural for them to develop the arrogance of the ruling race? It is also

The following sentiments find place among others in this book: The East India Company contrived machinations for ammassing wealth by means of trade and for seizing territoris by creating splits among the petty rulers, and thereby attained supremacy. Clive not only vanquished Suraj-ud-Doulah in a very deceitful manner, but also practised forgery and fraud. The wealth of the country was plundered in several ways by the East India Company. It did not stop with that, but also crushed the industries of the country. The particulars of the Sepoy Mutiny, which should indeed be characterised as the Great War of Independence, will make even stone-hearted people shudder. The sepoys cut several Englishmen with swords and felled them down. They looted several towns and set fire to several places. All these are indeed true. But the vengeance wreaked by the East India Company was highly terrible. Many were hanged and many were placed at the mouth of the cannon and shot dead. Several villages were razed to the ground and corpses were hanging from branches of trees and walls. Mr. Digby says: "The very terrible Sepoy Mutiny broke out in India as the outcome of unjust administration." It is only on the basis of the Proclamation of Queen Victoria that the Indians began waging the war of swaraj with the English. If the Sepoy Mutiny had not broken out, that proclamation to which great value is attached by several persons would not have been issued. Even in 1877 when Queen Victoria became the Empress of India, she proclaimed that every one from the highest to the lowest would secure rights and justice and reiterated it in 1887. But of what use is it? Nothing has been translated into action. In certain respects, the direct administration of the English was more deplorable than that of the East India Company. The economic condition of the country was also becoming worse. The Government imposed countervailing duty on the cloth woven in India with the result that the weaving industry could not flourish here. When Lord Ripon became the Governor General, there existed a law which made discrimination in the matter of justice rendered to the Indians and Englishmen. He tried to enact a piece of legislation to the effect that all are equal in the eyes of law. Englishmen did not like this and raised a big agitation immediately. Is it not natural for them to develop the arrogance of the ruling race? It is also

Sentiments such as the following occur in this book: The English Government, which exercises sway all over the world with the strength of arms, is bewildered at the sight of the soul force of our people. At the present day it is only the Europeans that are exercising sway everywhere in this world. If they uplift the people of various countries without usurping their interests, they will earn an undying fame. Ever since the East India Company set foot in this land, the Goddess of Learning ceased to bestow her grace on our people. Our population is at present 36 crores and of this only 9 per cent are literate. Before the British took possession of Bengal, there were 80,000 village schools there and no village was without a school. After the introduction of the English Education, the education of our people has become very deplorable. Sri Krishna rendered help to the Pandavas in the Bharata War without himself taking up arms. But the Pandavas fought with the help of several kinds of weapons. Saint Gandhi, who is now carrying on the great war of independence, has not only taken up arms, himself but also asks us not to take up arms. He rouses only the soul force in us. He waged a great war twice with the British Government. But the Government, which possesses land, naval and air forces, is unable to vanquish him. Finally it has come to a compromise.

(5) Indiaks Kadansumai or Anniya Atchiyin Vilaivu.- This book, which is said to be the sixth publication of the 'Swarajya Berigai Series', was written by M.S. Subrahmanya Ayyar, printed at the Kesari Printing Works, Madras, and published in July 1931 from 'Vira Vijayalayam', 32, Ayyappa Chetty Street, Mannadi, Madras. The author says that the book gives a gist of the report published by the Committee, which was appointed by the Indian National Congress for examining the national debt of India, and that a careful perusal of the same will give a clear idea of the result of the foreign rule and the 'degradation' resulting from the absence of swaraj. The book contrasts the past prosperity of India with its present condition, in which the people are said to be suffering from famine, poverty and starvation and the country from an unbearable burden of debt. It describes how a debt of about 50 crores of rupees

came to be contracted up to April 1857 and says that the East India Company had been transferring its revenue surplus which was accruing from 1783 to its trade purposes, and showing the deficit in the budget as a debt, that a large sum was also spent on acquiring territories, waging wars and paying ample allowances to the Company's officials and that all these were responsible for the accumulation of such a huge debt. It is said that a major portion of the debt existing before the Sepoy Mutiny was contracted on account of wars waged outside India solely in the interests of England and in obedience to the directions of the Ministers there, Particulars are given of the debts incurred in connexion with the Afgan War, the Burmese war, etc., the purchase of properties and rights from the East India Company, by the Government of England and the Sepoy Mutiny as well as of the debt contracted by the British Government both side in England and in India from 1858 up till now for remunerative and unremunerative purposes. Mention is also made of the expenditure incurred from the revenues of India on the invasion of Abyssinia, North-West Frontier Province, etc., as well as for the Great War and other purposes, The loss sustained by India on account of fluctuation in the exchange ratio is said to be responsible for the increasing debt of India. A list is given of the amounts with their particulars (about 729 crores of rupees in all) which India cannot accept, since it is a debt 'unjustly' imposed on it. The book concludes with the remark that, from the very beginning of the English and that the appointment of the debt between England and India should be decided now when negotiations are carried on between the two countries regarding constitutional reforms.

[rule up till now, the debt was not at all contracted with the consent of the Indians]

The following sentiments find place among others in this book: The East India Company officials did not keep separately the unspent balance of revenue derived from administrative source, but shared it among themselves. Revenue was derived from the right of administration enjoyed by the Company, which also provided facility for the promotion of its trade. With the consequent expansion of this right, the Company tried to annex territories in several ways. Several new territories came under its control and several other petty rulers

were obliged to pay tribute to it. In short, England has become prosperous only by means of the prosperity and wealth of India. As the greed of the Company for territorial aggrandizement and its right of administration increased, the people became more and more indignant and this indignation finally resulted in the Sepoy Mutiny. Indescribable were the murders committed at that time. India alone was obliged to help England with troops and money for the several wars that were waged in Asia, but England ~~pursued in regard to India was nothing but a selfish and pa-~~ did not compensate India for the help thsu rendered by it. The policy which England pursued in regard to India was nothing but a selfish and partial one. It was the East India Company that sold its proxperties and rights and it was the Government of England that purchased them. Did they consult the Indians in this matter? No. Were at least the interests of the Indians considered? Not even that was done. While so, how can India accept that amount? How is it just to saddle India with the burden of debt without consulting the Indians even in the least? There are several Dominions belonging to England and many of these did not send their troops to the front during the Great War, while India alone sent numerous troops. The Dominions, however, received a good share of the war reparations, while the share obtained by India was not in proportion to the help rendered and the hardships suffered by it. It may be siad that the Indian agriculturists incurred a loss of 1,700 crores on account of the exchange policy of the Government between the years 1893 and 1927, while the Government lost 100 crores. To recoup this loss either new taxes have to be levied or a loan has to be raised. On account of fluctuation in the exchange ratio, heavy loss is incurred, while money leaves the land in plenty. Prominent Indians have condemned this as organized plunder and legalized theft. What if? We have neither powers nor influence to control the exchange. The action of the Government is final. It is only because India remains as a member of the Empire that England commands very great regard in the world. But as for India, its industries have been crushed and it serves as a market for the products of England. But for this, England could not have become prosperous. The fact that several English-

men are securing employment in India in several ways should also be mentioned. In veiw of all these reasons, we xx would say that it is but just that England should take over the whole burden of India's debt.

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Selections from G.Os relating to civil disobedience movement (1930-35)
Proscribed literature :: Tamil books (1932)

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52. Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 1080 Public Dated 10-8-1932.

Translation of extracts from a Tamil Book entitled " Congress Thondar Mariyal Pattu"

Will not be afraid, we will not be afraid. (We) will no longer be afraid of the exercise of your sovereign power.

Even if (you) exceed the bounds (we) will not leave you. We will not set aside the words uttered by out great Gandhi.

Even if (you) beat (us) with lathis (we) will not run. (We) will abide by the words of our mother Bharathi.

W e very quickly hoisted the khaddar flag saying that the exercise of your sovereign power is no longer possible.

We will not wear foreign cloth. We will not suffer your injustice hereafter.

Even if (we) lose (our) lives (we) will not go back upon (our) word. (We) will not be charmed by your sweet words.

Do not exhibit (your) lathi charge philosophy. Do not extend your rifles in vain.

Do not confuse us by shooting us down and killing us.

Do not get confounded in the world, by becoming self-conceited.

You levy duty on any and every commodity; you send to jail anyone who questions its (propriety), and daily rejoice at it; keep such a mind of yours steady and give us back swaraj.

You collect salt-tax, water-tax, house-tax, income-tax and amounts accruing from fines imposed on wrong-doers; eating these all alone, do not vex us.

Having come into the country on the pretext of doing trade, and learning everything from us, and ruling this world in fame, do not make the poor shed tears and kill them.

Summon courage to conduct the war of non-co-operation.

Let us all persistently endeavour and go together unperplexed to conduct the fight for freedom and drive out wickedness.

You people. Come to manufacture salt.

You great and enlightened men! Come forward, with all your heart, to carry on the non-violent war. If you come you will get a good name.

If we get salt water and boil it boldly, any country will

attain prosperity; it is not wrong, I tell you.

Do not become faded, by wavering to carry on the satyagraha fight. If you pursue with a desire and come forward, our tribe will derive happiness for ever.

We are to work like slaves for ever.

Those that came to rule the world are to prosper.

Besides they inflict several acts of cruelty on us and angrily imprison us; our hearts throb.

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53. ~~Selections from GOs relating to civil disobedience movement~~ 212
~~Proscribed literature :: Tamil books (1932)~~ 1930-35
~~Extracts from the proscribed Tamil Books and pamphlets.~~

C G.O. No. 1122, Public Dated 26-8-1932. 140

Pandit Motilal Pattu.
(Translation of objectionable passages)

(Mr. C.R. Das) was a lion to the enemy.

The virtuous person amassed considerable wealth, made gifts (of it) and gave all (his) property to such movements as the non-co-operation movement which are conducive to public good. Is this not strange? . . . .

Sir! Let us all hold ourselves in patience with the hope that, on account of the grief caused by the non-repeal of the Bengal Deportation Law, he (Mr. C.R. Das) went to the celestial world, seeing that there was no one here to pay attention (to this), for representing the matter with great fury to the Almight y that destroys the enemies and to Gokhale, Tilak and Dadhabai.

Where is the rule agreeable to the Indian? It is the turning of the spinning wheel ordained by Gandhi. Where stands the legislature that has been introduced? What advantage has been gained by the debate (conducted therein)? Our khaddar cloth will flourish and we will govern our country for ever. Victory to our blessed and noble Gandhi!

Behold! The spinning wheel of our Gandhi is spinning the khaddar yarn like the valiant discus in the hands of Sri. Krishan. Let us protect the interests of the Hindus and the Muslims intently and establish the benefit of swaraj.

All of you had better turn the hand spinning wheel everyday, having faith (in it), and get possession of your country.

Now, Where is military strength for us? Khaddar is the arrow of arrows at this juncture. . . . .

Do not forget hereafter even in (your) dream the sacred advice of the Saint Gandhi.

Behold! The Punjab Massacre is a heinous sin and crime.

Several persons had to die on account of the injustice of, and the treachery practised by, the people of other countries.

Alas! It (the Punjab Massacre) made the Indians grieve and suffer as well as smart and feel perturbed.

It spoiled the chastity of highly chaste women in such a manner as to destroy their beauty. It grieves (one) to say (this)

They cried aloud shedding tears and, asking for water, fell down and died.

In it) the hands were drawn out and needless were thrust forcibly into the nails.

(In it) they were made to lie down (their) hands were bent and needless were thrust into (their) nails in such a manner as to make the body shudder.

Women were deprived of the cloth on (their) waist and, as (they) fell down, it was put (on their bodies) as a burning garland.

(The Punjab Massacre was so cruel) as to make persons with closed lips shudder and tremble in every corner.

It was a mischievous act which afflicted and killed the friends of our country in the (Jallianwallah) Bagh.

~~Ixxxxx~~
O Indians! Utter Mantra for the cessation of this massacre and secure comforts.

It rendered women with beautiful words destitute and dragged them to death to the intense suffering of the heart.

(They) rolled and crawled on the breast of Mother Earth and (their) life languished and disappeared.

Bullets struck those that stood near, shattered them to pieces and brought about their death.

Disgrace increased and the corpses which were mutilated in the dreadful manner were full of wounds.

O sons of Bharatha praised by the world! O patriots and friends of the country! Behold! Famine increases in the country. Become united, stand erect and say (what you have to say) regarding this.

We are paying every year like kist several crores (of rupees) in respect of cloth and several crores (of rupees) in respect of liquors and are suffering in a despicable manner. How long shall we be lying down, thinking that this is only a subject country? Should we not wake up from that sleep and rise? Let us truly proceed to the forefront of the passive war started

by the saint Gandhi.

The wearing ofkhaddar ~~xw~~ willindeedsecure victory and independence. This is the Mantra which will enable (us) to witness (these) in person.

O lady wearing ear-rings! What necessity is there for the mill cloth when we ourselves are manufacturing the excellent cloth known as khaddar?

Let us spin yarn with the hand spinning wheel and attain happiness. Let us secure princely pleasures. Let us wear the khaddar dress.

Let us make a resolve earnestly. Let us make (the country) enjoy a strong system of administration. Let us show the way and hoist the flag.

India is of course a country which knows everything. But (her) present plight is indeed deplorable.

Communal and religious dessensions have not ceased even in the least and the quarrel among those that drink liquor and toddy is indeed an unbearable trouble. Sir! It is only under this system of administration that virtuous persons have disappeared, highly fraudulent persons and murderous wretches abound and perjurers have increased in number.

The Government (is) in the hands of the Conservative Lords. Their heart will not be moved to the end. There is Gandhi's help. Let us swim across (the ocean of) misery with the help of his arrow of gentleness, reach the shore and win a victory by acting resolutely on the words of Bhaskaran.

Englishmen too were afraid at sight of you (Mr. C.R. Das) and did not know what to do. It was then that the God of Death invited you to that world.

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54. Extracts from the Proscribed Tamil Books and Pamphlets.

C G.O. No. 520 Public dated 5-4-1932.

The biography of Sardar Bhagat Singh.
(Sardar Bhagat Singh Charitram)

Who is he that completely sacrificed himself in order to wipe the pitiable tears of Goddess Bharata? Who is he that tapped and roused the people of the country from sleep in such a manner as to engender a strong feeling of patriotism which is divine? Who is he that laboured very hard for relieving every one of great hunger with the idea that all lives are one and the same? Who is he that has found a place in the heart of every Indian youth to-day and kept it throbbing incessantly? Who is he that appears in the thought and dream of those who are called patriots and presents a sight pleasant to their eyes? Who is he that shines to-day as the object of meditation and the object of relief of the people of the country? Who is he virtuous person that took a body which attained a fame in a degree greater than the name and fame of Mahatma Gandhi, who shines as an embodiment of sacrifice having rendered, service to the country for more than forty years? Who is the saint that moved Mahamatma Gandhi, whose mind will not be perturbed even if the mountain should shake, to tears? Who is the distinguished person that kissed the halter which was used for taking away his life? Who is the honourable person, the gentleman, the hero, the valiant person, the lion, the martyr, that made the leaders of the country cry aloud? He indeed is the virtuous person, the learned person, the famous person, my preceptor, my leader, the self-same Sardar Bhagat Singh, the Bhagat Singh of the Punjab, the philanthropic Bhagat Singh, who is enshrined within and without me.

Those that shone as the right hand the left hand in the service rendered by Lala Lajpat to the country are Sardar Krishan Singh, who is an eminent member of the Sikh community, and his brother, Sardar Ajit Singh. As a result of these two lions, who are descendants of a heroic race, having joined Lala Lajpat and rendered service to the country, they too suffered

several afflictions. In the year 1907, Lajpat was deported by the Government and he stayed in Burma, The same fate befell Sardar Ajit Singh also. Sardar ~~Bhagat Singh~~ Krishna Singh, the father of Bhagat Singh and a most excellent person, was confined in prison for the offence of having cherished love for the country. Another brother of these persons gave up his life within the prison itself. From this it is evident to us that the members of the family of Bhagat Singh from generation to generation are persons who were privileged to render service to Goddess Bharata.

In the year 1920, the Mahatma called upon the students to join the national struggle and carry out the non-cooperation programme. He summoned them to participate in the righteous service. Bhagat Singh, who was just twelve years old, listened to the beautiful words of the Mahatma. He opened the spiritual eyes and saw through them. He felt distressed at sight of the condition of the country. He developed the thirst for liberty. In a single minute he left the college and joined the National College. He resolved to render service to the country. He was earnest about the constructive work of the country.

Bhagat Singh and Dutt realised the sufferings experienced by the Bharata land and were waiting to utilise their service hereafter for the country. They desired to get rid of the bondage of the country even by sacrificing their lives.

To coterie known as the Simon Commission, which was not accepted by the Indians, came from England and landed in India, saying that it was going to grant some reforms to us. The people of India as a whole detested and boycotted the Simon coterie.

Our Bhagat Singh and Dutt, who had prepared themselves for redering sacrifice to the country, felt enraged at this (viz., the death of Lala Lajpat). The indignation of these two gems, who heard that Lala, the uncrowned king of the Punjab, died in consequence of the lathi rule of the police, grew intense. The people of the country felt aggrieved and shed tears. It is said that at this time, Srimathi Basanta Devi, wife of the late Mr. Chittaranjian Das, wrote a letter which may be deemed to mean;

'Alas.' the lion of the Punjab died as result of the lathi rule of the Police. O lads of the land of five rivers! O Youths! Will you remain quiet even after witnessing this disgrace? Does not your heart throb? What reply are you going to give to this? In what condition will the mind of the youths be after this? Is there not a limit even for patience? God alone knows, how the thought of the youths changed.

While the Legislative Assembly was in session, both Bhagat Singh and Dutt threw from the Visitors' Gallery two bombs in the Assembly on the 8th April 1929 as an indication of the fact that 'the youths have begun to detest the English rule'. They made a display of shooting with the revolver. They scattered red leaflets. The Assembly was frightened. But nobody's life was lost on account of this act. Both of them were arrested and brought to trial. In the course of the trial, both of them gave a statement that they had no intention of causing loss of life to any one and that they had dropped the bomb as an indication of the fact that the people of the country had no confidence in the present system of administration. They did not say like cowards that they did not do it. Both of them were sentenced to transportation for life for the offence of having dropped the bomb. Both of them looked cheerful.

When the heroes, the accused in the (Lahore) Conspiracy case, were in jail during the trial, they found that there were several irregularities in the jail and that one kind of treatment was accorded to Englishmen while another was accorded to others in the jail and began to resort to hunger-strike in the jail.

As a result of having been on hunger-strike for sixty three days, Jatindranath Das died in the jail itself. It was only after this that the Government made arrangements to treat our people in jail with some respect and to effect a classification of prisoners.

The Viceroy promulgated a special Ordinance and made arrange-

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ments to dispose of the case soon through a tribunal of three Judges. The case was again taken up for trial. In the course of the trial, the Police attacked the accused with lathis in the Court itself and the accused were fettered. A Judge who witnessed this strongly condemned it.

Then the accused did not attend the Court. There were neither vakils nor cross-examination; nor was there any defence. Somehow the trial concluded within the jail itself under the powers vested in the Special Tribunal. The outside public could not even witness the trial of the case.

The public, who asked '<u>whether the heroes who loved the country should be rewarded with a sentence of death</u>' took steps to save them. Though Bhagat Singh did not agree, his father preferred an appeal to the Privy Council. On the 12th February 1931, it was argued on behalf of the accused in the Privy Council at London that the Viceroy had no powers to appoint a Special Tribunal and that the sentence of death should be set aside. But it was in vain. Hearing only the words of the Prosecution, the Judges of that country approved of the action of the Viceroy.

The people of the country conducted themselves in accordance with the wishes of Mr. Gandhi in order to save the lives of Bhagat Singh and others. Even the youths who had faith in violence were curbing their activities in making use of their guns and throwing bombs and suppressing their anger. (It may be seen in the papers that acts of violence have been increasing after the death of Bhagat Singh.) In the meantime, prominent vakils pointed out legal objections and objected to the execution of the accused. All these attempts proved fruitless.

The father of Bhagat Singh received a letter from Irwin in such a manner as to frustrate the hope entertained by the people of the country that 'the Government would not act in contravention of public opinion'.

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All of them (relations of Bhagat Singh and others) said: 'If you permit us to see Bhagat Singh and others, permit all our ~~relation~~ relations; otherwise none of us will come'. As the jail authorities refused to grant permission to the uncle (father's younger brother) of Sukhdev, the kith and kin of the three persons refused to enter ~~ixi~~ inside. In the meantime the clock struck 12 and yet the authorities did not ~~ix yxi~~ yield even to the slightest extent. The kith and kin of the three persons, Sardar Bhagat Singh, Rajguru and Sukhdev, after standing in the scorching ~~mn~~ sun for about three hours, returned to their respective homes without any of them being able to see the three persons.

They (Bhagat Singh and his comrades) were thinking that they would be hanged on the next day (24th March 1931). The other prisoners were confined that day (23rd March 1931) before time in their respective places contrary to the usual practice. Having understood the truth, Bhagat Singh and others remained happy. The District Magistrate and the Inspector-General of Prisons entered the jail by a different way and came to Bhagat Singh. Bhagat Singh said: 'Come on, Mr. Magistrate! <u>You are a lucky person: We shall show you within a short time how the heores, that die for the country actuated by the thirst for liberty, will embrace the gallows. We will die still more gladly if we are placed at the mouth of the cannon and shot</u>'.

On hearing the words of this hero, the Collector got bewildered. All the other prisoners, who saw the three persons then being brought out from the jail cell, raised the cry: 'Long live Revolution! Down with Imperialism. May Bhagat Singh live long! May the poor prosper!' These benedictions were as pleasant gospel sayings to the heroes who were going to be hanged.

The heroes went near the gallows. As soon as the execution ceremonies were performed according to custom, the heroes jumped up the platform and stood there. They stood in a row, Bhagat Singh being in the middle with Rajguru and Sukhdev on his right

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respectively. They embraced one another with unbounded joy. At that time the heroic Sukhdev said: 'Though we may now remain somewhat separated for a single minute, we shall meet together again, join Azat, Bhavathi Charan, Jatindra Das and others and proceed with the meeting of the General Committee of our Association there'. Ah! What determination!

The halter was placed round the neck of the heroes. All the three persons cheerfully kissed the knot of the halter. Their faces were covered. Even while they were talking something, ... Ah! Alas! The hand would not even write.c. . . . . . . the plank of the gallows was released. Sardar Bhagat Singh gave up his life in a minute. Alas! The light disappeared. The heroic lives of the other two persons, who were weaker than Bhagat Singh, passed away after one or two seconds. Government took them in a motor car to the banks of the Ravi river, which is at a distance of 60 miles, and cremated them. Alas! Love for the country. The reward for patriotism is the gallows! What reward! Love for the country and the gallows. What close relationship between the two! Yes. That alone is unblemished sacrifice.

When asked to deliver at least the dead bodies of the heroic sons who died on the gallows, the bureaucrats refused to deliver them and the Government officials themselves were present at the spot and had the obsequies conducted for the heroes. The people of the country got bewildered at this system of administration and heartily pronounced the blessing 'May Bhagat Singh live long!'

May Bhagat Singh live long! May Rajguru live long! May Sukhdev live long! May the sacred names of the trinity live for ever!

Selections from GOs relating to civil disobedience movement (1930-33)
55. Proscribed literature:: Tamil books (1932)
~~53~~.

Extracts from the proscribed Tamil books and Pamphlets.

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G.O. No. 804, Public, Dated 30-5-1932.

SENTAMIL DESIYA GITANGAL.

Is it not enough that (we) have become enslaved to foreigners? Should there be a quarrel about the wearing of khaddar cloth?

This is a tyrannical Government. In this, poverty is increasing beyond bounds and plenitude is diappearing. (Is it not enough that we have become enslaved to foreigners), losing (our) character and also experiencing mental suffering?

(Is it not enough that we have become enslaved to foreigners,) having lost the glory of the highly excellent country and pining excessively on account of (our) seeking protection on earth under the deceitful-minded persons, who are guilty of the five heinous sins and are referred to by Durairajan in spite of (our) having understood the mantra of Gandhi, the supernal person having mystic powers?

They killed the three lions among patriots and left (the people) in excessive grief. (They killed the three lions and) made the people of the world feel greatly agitated, roar and shed tears and our loving devotees suffer much with mental anguish. (They killed the three lions and) thereby made (their) parents agonise, the people of the vast world weep aloud and the learned persons feel greatly agitated and anxious and stand with tears in (their) eyes.

Our Bhagat Singh, who had an undaunted mind, felt greatly agitated on learning that Lala Lajpat, the victorious lion of the Punjab, died only because he was beaten with a lathi by the merciless and wretched Police so as to make him die and threw a bomb in the Legislative Assembly which confers no benefit. In view of this offence, they sentenced (him) to transportation for life and, confining (him) in prison on that day in a cruel manner, hatched a big conspiracy.

The rude and the highly fraudulent Police accused our Rajguru, Bhagat Singh and Sukhdev, the valiant persons who

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had resolved to sacrifice their lives solely for the country, of having murdered two persons and the unjust and cruel demons hanged the princess refusing even the prayer of the faultless saint Gandhi.

Which is the law that warrants (one) being charged with an offence without (any) evidence? Does (this) become the glorious British rule? Is (it) proper for the Government (to do so)?

The whites, who practise fraud and who are highway robbers (killed the three lions).

* * Devise means for getting rid of bondage, seeing that no other town can compare with this (coutry of India).

This is a country which was secured by (asking for) space (enough) for a sheep sking and it is highly fraudulent to exercise sway over it. They (the foreigners) will leave this land and go to their country. We will have very great happiness hereafter.

Why, is the misery suffered not yet sufficient? Is the harm caused by the cruel wretches inconsiderable? Should there be a quarrel about the wearing of khaddar cloth? Will not the words uttered by Gadhi, the supernal person having mystic powers, enter (your) ears?

He is a bold person that entered prison which is a place of penance. He is a hero that performed penance there at all times.

O highly courageous sons of Mother Bharata! O friends of India! Why should (we) feel sorely distressed on earth, in spite of (our) having been born as heroes that win victory in the war?

Is it not enough that (we) have remained in bondage for so many days? Could (we) not attain happiness by realising at least hereafter the significance of the words of the saint Gandhi, who is deemed to be a supernal person having mystic powers, and wearing pure khaddar dress, which will secure victory. If we remain dispirited, the western wretches will make us suffer much misery on earth.

Not a little is the trouble caused by hypocrites. In order to estimate its extent, realise the significance of the elegant words of Durairajan of Tanjore and give up seeking the help of those that are guilty of the five heinous sins.

He (Mr. Gandhi) is an incarnation that has appeared for getting rid of the bondage of our Indians, who fear that they have no other support. He is a highly renowned and glorious person that has achieved victory in securing harmony by fearlessly going to prison and following the principle of non-violence.

He asked our motherland, which is drooping and pining to take to spinning in order to attain happiness. If (we) turn the hand spinning-wheel, (we) may secure self-government which is our Government.

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1. They (the Government) killed three lions endowed with courage and heroism. The devotees of the country were greatly agitated (at this), deeming (it) to be treachery. The wretches made the land of Bharata grieve. Gandhi, who strove hard (in this connection) felt agitated and shed tears. (They killed the (three) excellent persons whose fame spread thrughout the world, who had attained eminence of a high order and who were the lions of India, and thereby made (their bodies shudder and (their) valour disappear.
2. The body of valiant Bhagat Singh, who had resolved to give up (his) body, wealth and soul-(all) the three for the country, quivered with excessive rage, when he learnt that Lajpat lost (his) life on account of his having been beaten by the Police with a lathi unjustly on the 30th October 1928 and he threw a bomb courageously in the Legislative Assembly. The Government forthwith arrested that pure-minded patriot and awarded a sentence of transportation for life so as to cause affliction. Subsequently they charged our Rajguru, Bhagat Singh and Sukhdev with the offence of having murdered an unjust Superintendent, (killed them) at 7-30 P.M. on the memorable

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day of 23rd March 1931 in the Lahore Jail and thereby caused agitation among the people in the country and made those that heard (of it) weep ~~xxx~~ aloud every day.

* * * *

11. ~~01~~ People who are in distress having lost the glory of (your) mother-land! Delightfully abide by the words of pure-minded Gandhi. We can acquire swaraj speedily and get rid of (our) pitiable condition completely. If we work hard for the Government for all time without (any) sense, when is our poor country to secure redemption? Are (you) not as yet inclined to give up appointments? Have we not the wisdom endowed by God? in olden days God Vishnu rendered assistance to the Pandavas. In these days, the sympathetic Gandhi will render assistance to the Indians. (We) should always be united and detest the consumption of liquor, which is a bad habit. A few valiant persons gave up (their) lives for the good of the country. What is the use of (our) existence on earth without (any) love (for the country)? Is not the affliction suffered (by us) like cotton sufficient? *; Can(we) not wear khaddar, which is very excellent?* Read the Tamil (songs) of Durairajan of Tanjore and fearlessly hold the flag of liberty, compeltely getting rid of the condition in which (you) felt greatly agitated on account of (your) having been enslaved to demons and roamed about like vagabonds.

13. We can achieve victory if all of us, realising the significance of the words of the pre-eminent Gandhi, wear khaddar which confers greatness and wage the passive war so as to earn fame and attain a life devoid of poverty in a proper manner.

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Selections from GOs relating to civil disobedience movement (1930-35) "Proscribed Literature": Tamil books (1932)

56.

Extracts from the proscribed Tamil books and Pamphlets.

C G.O. No. 1194, Public, dated 15-9-1932.

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Remove Toddy - Cut Spathes.

"Our ancestors have written in works on the Art of Government "one who sells toddy or arrack should be driven out of the country".

But what is, the White Government that now governs our country, doing?

Instead of driving out of the country, him who sells toddy and arrack, they themselves sell toddy and arrack, If the man, who sells toddy, is to be driven out of the land, is it not (then) imperative, that the Government, which sells toddy, should be done away with? That is why the National Congress is conducting this non-violent fight with this sinful Government. Why then should they (Government) have set, this demon of toddy, up, to suck the blood of the poor? Only to fill their treasury. Fie! Fie! Is this a government which tortures the poor, makes them drink and earns money? Is it wrong that Mahatma Gandhi called such a Government "Satanic Government".

The Congress has pledged itself to do away, at one stroke, with the three, viz., the demon of toddy, the Ordinance ghost, and the Satanic Government. Oh! Countrymen!

Whom would you stand by, in this war? By the demon of toddy? (or) By the Congress? (or) By the Satanic Government? (or) By Mahatma?

There is no doubt that you will join the party that works for the removal of toddy. But, in what manner are you going to help the endeavour? There are two ways. One is to stop drinking through village social boycott and the second is by cutting the spathes of trees let out for toddy drawing.

As Government has stopped peaceful picketing, the best means of removing the drinking of toddy is to cut spathes.

Auction sales of toddy shops is approaching.

Cut off all spathes from the trees that are marked.

Commence this good attempt at once."

Selections from GOs relating to civil disobedience movement (1930-35)
Proscribed Literature :: Tamil books (1932)

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57.

Extracts from the proscribed Tamil books and pamphlets,

G.O. No. 1425, Public, dated 8-11-1932.

"Navajavan Bharatha Kirthanamrutham"

The book was published by the Cuddalore News Agency. The book contains songs praising Shri. Subas Chandra Bose, Sharala Devi and Durga Bai who attended the 'Navajavan Conference'. The following is the translation of the song.

(She) shed tears at the prison gate,

Bharathamatha shed tears at the prison gate.

(She) grieved at the strangling of the neck.

Of the three stainless youths--

(At) the Lahore prison gate.

For trying to serve the unforgettable mother,

Like Bhagat Singh, Rajguru and Sukhdev,

Who gave up their priceless lives--

(I) have seen the courage of the young bulls,

Who feared not to lay down their lives--

The three great young bulls have gone to Heaven with my endless blessings--alas!

When onehas done wrong

Others alone suffer

By Government cruelty.

At the Punjab prison,etc.

Bearing the long trident our mother stood in warlike frenzy,

Saying she would tear the bowels of CHANDALAS who themselves took the corpses of the matchless sons

Unseen even by their parents to the banks of the Sutlej and cremated.

What good will result (to the CHANDALAS)?

What state befall?

The Mother who was shocked and grieved

At the cruel deed of the mean (men)

(At) the Lahore prison gate, etc.

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Selections from GOs relating to civil disobedience movement
Proscribed literature :: Tamil books (1932) (1931-3

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58.

Extracts from the Proscribed Tamil books and pamphlets.

G.O. No. 1573 Public, Dated 7-12-1932.

Sutandira Prattam ennum Suyarajya Gitam (Swarajya songs known as the struggle for independence--Part I)

This book consists of sixteen songs composed by K.V. Minakshisundaram Chettiyar and published by V.R. Elumalai Pillai, 189, Wall Tax Road, Madras, at his Sri Embiran Press in the year 1931. The wrapper contains a collection of 16 pictures of Bhagat Singh, and others whose identity is not known. The songs are in praise of God Vinayaga, Goddess Bharata and Mr. Gandhi and they glorify the hand-spinning wheel and khaddar. Mr. Gandhi is described as a truthful and ~~victorious~~ virtuous saint that has inaugurated the non-co-operation movement and has come to remove all caste differences, render help to the people by relieving their hardships and put an end to the evil habit of drink. The spinning wheel is said to be revolving incessantly, meriting the praise of eminent patriots and wise men in the country, and it is also described as a wonderful weapon, which infuses a heroic ~~xxp~~ spirit ~~of x manliness on those that wear it. The songs further exhort~~ in the people and gets rid of drink and foreign cloth. Khaddar is spoken of as a very fine cloth, which leads to influence and prosperity, gets rid of drink and bondage and confers a spirit of manliness on those that wear it. The songs further exhort the people to join together, abide by the advice of Mr. Gandhi, turn the spinning wheel uttering the MANTRA of 'Vande Mataram', wear khaddar, perform satyagraha and wage the passive war, so that they may get rid of all their troubles, acquire everlasting self-government and lead a happy life. A description is given ~~xm~~ of the evils of drink and other intoxicants and the people are asked to refrain from consuming them and also avoid the friendship of wicked wretches. An appeal is also made to the people to sing patriotic songs including those in praise of Mr. Gandhi sink all caste differences, get rid of foreign cloth compl... and establish self-governme... n th...

The following sentiments find place among others in these songs:- The patriots have joined together to-day in order to acquire self-government. They have adored the feet of Goddess Bharata in order that national spirit may develop. Become united and seek to establish swaraj in the country on a permanent basis. Make up your mind boldly to acquire swaraj and come forward to release Goddess Bharata from prison. You had better avoid the consumption of toddy and wear the national khaddar dress. Let us abide by the gentle words of the Saint Gandhi, picket toddy shops peacefully every day and get rid of all our troubles. Let us wage the passive war and understand the true significance of the words of Mr.Gandhi, in order to attain success. Let us join together, adore the feet of Goddess Bharata, hoist the flag of self-government, sing swaraj songs, turn the spinning wheel ordained by Mr. Gandhi, wear khaddar and say that swaraj is required for this country so that the people may lead a glorious life. We the volunteers, who are spotless heroes, shall strive for the attainment of swaraj, and, abiding by the words of the gentle saint Gandhi, turn the spinning wheel and wear khaddar. Without the least cowardice on our part and holding aloft the khaddar flag, we entreat you to give up drink and the use of foreign cloth, which brings about trouble, and to come forward to hoist the national flag.

Selections from GOs relating to civil disob...
59. Proscribed Literature :: Tamil books (1932)

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Extracts from the proscribed Tamil books and pamphlets.

G.O. No. 1298, Public dated 7-10-1932,

Desabimana Sentamil Tilakam.

This book, which is the 2nd edition of the publication consists of 17 songs composed by K.S. Arunagiri Nadar, Agent, Nadar Mahajana Sangham, Ceylon, and printed in the year 1932 at the Stanley Press, No.63, Malibhan street, Colombo. Pictu of Mr. Gandhi, Bhagat Singh, Rajguru, Sukhdev and Pandit Jawaharlal Nehru as well as two 'national flags' and a spinning wheel are printed in one block on the title-page and the picture of Mr. Gandhi working at the spinning wheel on the page next to it. The above ~~bot~~ block seems to have been prepared by the Saraswathi Book Depot, Colombo. Several of the songs contained in the book are in praise of Mr. Gandhi, Bhagat Singh, and Lala Lajpat Rai, while the others deal with the picketing of foreign cloth shops, the recent visit of Mr. Gandhi to London, the decline in the London piece-goods trade and the evil effects of drink. They observe that the Indians have realised that Mr. Gandhi's teachings will result in happiness and that they should no longer accept bondage. The remark is also made that Mr. Gandhi has appeared on earth to secure victory for the attempt made to bring about the ruin of the whites and that the unparalleled advice of Mr. Gandhi will indicate the way to acquire a democratic form of government and help the people to get rid of the trouble caused by the whites and attain happiness. The songs further exhort the people to follow the advice of Mr. Gandhi, start ~~xxxx~~ civil disobedience and enter prison, give up drink and deem nationalism to be their religion.

The following observations are made among others in these songs: 'Where is the body of Bhagat Singh? Is there any on earth who can be compared to this excellent hero from this world and attained fame by offe... hims... He stated that r...

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rid of the trouble caused by the wicked whites and realised that no other means would be effective. He was a person of heroic words capable of putting an end to evil deeds. He was a valiant and excellent person that gave up his life on the gallows. The authorities killed the pure and heroic Singh, who was guilty of no offence, alleging that he was a murderer. Is it proper on our part to remain in this country losing the acuteness of our intellect? * * * The authorities have put an end to the life of the valiant Bhagat Singh by killing him on the gallows. How can he be expected to come back and alleviate our grief which is inconsolable? Will the bewilderment of the people go in vain? Can they be immersed in grief? Bhagat Singhx was a hero that refused to tender an apology in Court and stated that he was prepared to meet with his death even if he were hanged on the gallows. He was a patriotic and pre-eminent person of undaunted mind, who said that manliness consisted only in rendering service to the country even if one happened to lose one's all, inasmuch as the authorities were exercising their powers in a vile manner. Even when he stood boldly on the gallows and was about to give up his life, he observed that sacrifice alone was of paramount importance. The song of Arunagiri says that the execution of Bhagat Singh indeed amounts to a murder committed without any grounds and our heart feels grieved at it. * * * It is our duty to start civil disobedience. We will not be afraid of any one, nor will we beseech with supplicating gestures if we are intimidated. Even if we are beaten, we will not transgress the command of Mr. Gandhi. We will have no misery to experience hereafter. We will, on the other hand, derive pleasure by entering prison. Is the Viceroy of India a big man for us? You had better take the flag and enter prison. The satan of the enslaved Police even tried to drive us away by beating us. ~~Yxx had bxxxxx~~ If we stand boldly, it cannot do anything to us. You had better realise the truth of this, enter prison and thereby derive great benefit. While the saint Gāndhi has entered the cruel prison for our sake, can we remain blinking like an owl? We will destroy the government that is carried on in a tyrannical

manner. You had better listen to the good advice contained in the song of Arunagiri, get rid of misery and secure liberation. Let us picket everywhere the shops dealing in mull cloth and weave khaddar with the hand-loom. Come forward to picket these shops after realising that the trade carried on by the whites in mull cloth is one of the very big plunders committed in the country. Mull cloth is a cloth that has come to waste the money of several crores of people. It is a misery resulting from the trade in cotton carried on by the whites who perpetrate villainous deeds. We Indians who attained fame in the weaving industry are now in a helpless condition without any industry to fall back upon. If you abide by the advice of Mr. Gandhi this excellent industry will flourish and result in the promotion of trade. * * * Sing the Gandhi songs, which will bring about the success of satyagraha. We have given up the use of the spinning wheel, which our ancestors bequeathed to us. We have lost our country to the whites and ruined ourselves by working hard like cattle. The fraudulent whites, who have not the least mercy in their hearts, are bandits who have come to our country only to cause trouble to us. Realise the significance of the gracious words of Mr. Gandhi. * * * Was not Lala Lajpat Rai the lion of the Punjab, who undauntedly stood in the forefront of the war waged by Dyer in the Punjab? Alas! He felt grieved at sight of the trouble caused by the whites who perpetrate villainous deeds. Our Lala was striving every day to seek the means of getting rid of the wretched bondage. He was a valiant person that stood in the forefront and achieved victory in respect of the Rowlatt Act, which even a dunce would not accept. He was a hero that was bent upon securing swaraj for the Indians. * * * The visit of Mr. Gandhi to London in the garb of a poor man is indicative of the poverty of India. The truth about the greatness of the Indian Princes, who are lacking in wisdom, became quite patent. The true service rendered by the old man with a loin cloth and the lectures delivered by him made several Lords, who are block-heads and old bandicoots, hang down their heads with shame. The greatness of Mr. Gandhi began to increase in London every day, while the [illegible] of the officials, who are actuated by arrogance, began to [illegible]

Selections from GOs relating to civil disobedience movement (1930-1935)
Proscribed Literature: Tamil books (1932)

60.

Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 1324, Public Dated 15-10-1932.

"Gramophone Kirthanamrutham" or "A collection of Songs"

The book contains songs sung by K.B. Sundarambal, S.G. Kittappa, S.V. Subbiah Bhaghawathar and others and recorded by Columbia Company. The only Song under the heading 'She wept standing at the prison Gate' is proscribed. The above Song refers to the cruelty made to Rajguru, Sukdev and Bhagat Singh. The other songs are not of political nature.

Translation of the Song 'She wept standing at the prison gate':-

(She) wept standing at the prison gate.

She became care-worn, because three innocent persons were strangled by their neck without (just) cause.

Where are Rajguru, Sukhdev and Bhagat Singh, who said that they would not be afraid of bloodshed to attain the salvation of (their) priceless mother; (they) are not to be seen.

Our mother stands armed with a long trident, saying that she would, this very day, tear the bowels of the Chandalas who themselves carried the decapitated trunks and cremated them on the banks of the Sutlej without being seen by (their) parents.

Selections from GOS relating to civil disobedience movement (1930-3?)
Proscribed literature :: Tamil books (1932)

61.

Extracts from the proscribed Tamil books and pamphlets. 161

G.O. No. 443 Public dated 17-3-1932.

"Mahatma Gandhi's Satmeega Samarasa Vetri".

Gandhi argued and drove away the Circars tricks at Vedaranyam broke the salt law and obtained victory - opposed the Government destroyed the military haughtiness of the same and like a "Pusari" (i.e. Priest) did away with the wisdom of the English devil.

The Whitemen's true characteristics have come out - dust has fallen in England's foreign trade. The Circar devils have now come to grief and the Bureaucratic haughtiness has come to an end. The treacherous lathi beating is dead and toddy shop picketing is now started. The haughtiness of the foreign officials is gone and they have fire in their hearts now.

Gandhi has raised the cry of freedom to put down heavy taxation - to make the laws a dead letter, to cause the manufacture of salt to be made without restraint, to remove the cruel Policemen's lathi charge and to cancel the man-lifting Bengal Regulation.

The base men's rights must go do not be afraid of the Ordinances of the Government - Be prepared to lose your lives even by hanging and feel no sorrow when they shoot you dead.

Carry on peaceful civil disobedience and secure victory over the Circar's atrocities. By show of patience the law is done away with. The ammunition and shots have missed their mark, the wicked whitemen have come to grief - the lathi charge is now brought to chaos. Jail life has now become a life of renunciation. They have levied too much taxation with the result the subjects suffer a great deal.

Join as volunteers and begin picketing of foreign cloth, removing all difficulties in the way.

The suffering caused by the wicked betrayers will hereafter cease.

Remove the foreign cloth - those that became very rich

at the expense of the labourer. Hearing of India's riches they(i.e. the foreigners) came for trade and obtaining a footing by the Nawab's grace managed to seize the whole country - the irresponsible Government of the wicked whites.

Selections from GOs relating to civil disobedience Proscribed Literature: Tamil Books (193-

62.

Extracts from the proscribed Tamil Books and Pamphlets.

G.O. No. 576 Public dated 20-4-1932.

"Congress Pattu"
Part I

O Congress leaders! O devotees of Gandhi! The murderous Yama bound (the lives of Bhagat Singh and His comrades) with (his) noose and took (them) away. Is it (our) lot to grieve? Does this indicate the nature of evil time?

On the fateful twenty-third day of the month of March 1931, (Bhagat Singh and his comrades) felt sorely distressed and died on the gallows.

The halter was put round the necks of Sukhdev, Rajguru and the pure Bhagat Singh and they were hanged on the gallows, burnt and reduced to a handful of ashes. Alas! The heart throbs with grief at the cruelty devised by Brahma.

Did Bhagat Singh, the heroic martyr and the dignified person praised by the celestials, desire, as a result of destiny, to give up his life? Did he abandon (his) vow?

(The murderous Yama bound the lives of Bhagat Singh and his comrades with his noose and took them away) and thereby made Goddess Bharata throb with grief, devotees shed tears and Mahatma Gandhi, a person of polite address and manners, feel sorely distressed in several ways.

O patriots! All the nationalists in India are indeed feeling sorry. (It is not known) how the wretched Yama seized and carried away the lives of these faultless persons. They (the authorities) arrested all the three beloved (youths), Bhagat Singh, Sukhdev and Rajguru, very cleverly in connection with the bomb offence, conducted a trial in the suitable manner in the Court at Lahore on earth and, apprehending them eventually in the usual course so as to put them to shame, made them die on the gallows and lose their lives. They intentionally hanged all the three persons * * * at 7-15 P.M. on Monday the 23rd March 1931 and put an end to their lives, thereby subjecting them to extreme affliction. Some time after

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putting an end to their lives, they lowered (the bodies of) Bhagat Singh, Sukhdev and Rajguru from the gallows, and considering (the situation) put them quickly in a motor car before 8-30 (P.M.) and carried them away in a moment for burning. Taking (them) near the river Sutlej, a distance of sixty miles, they got the ceremonies performed in a dignified and pious manner with the help of the Hindu and Sikh prohits, arranged the funeral pyre at 11-45 (P.M.) and set fire (to it) properly. As soon as their bodies were fully burnt and reduced to a handful of ashes, they gathered the bones of the three persons at 4 o'clock in the early morning and consigned them to the river. Sir! In which birth can we see men like these who are praised by the country? Sir! How can we console ourselves? The people, who soon after the break of dawn heard of the three persons having been deprived of their lives, raised a cry; some wept, while others said that it was the act of that Mother Bharata. Was it ordained by God that Bhagat Singh should die and perish in his twenty-fourth year?

O Lala Lajpat that used to utter conciliatory words! You went to jail and stayed therein.

You went with the intention that the Indians might be benefited, secure self-government and attain happiness. O Prince! You begin to cherish in (your) mind a love for Gandhi's words.

O Lala Lajpat.' You are a lion praised by the country and an excellent nationalist. You attained fame by hoisting the national flag delightfully and secured protection for the Indians fearlessly.

O Lala Lajpat! If only (the expression) 'Vande Mataram' (is uttered), independence will surely be secured.

Part II

He (Mr. Nageswara Rao) came without hesitation to secure self-government in a very appropriate manner, worshipping the feet of Goddess Bharata and protecting the patriots at all times.

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Sir! He strove nicely and heartily in the passive struggle so as to secure grace and make the principle of satyagraha succeed and our virtuous saint Gandhi offer blessi

He rendered service with the grace of the saint Gandhi and, wearing the khaddar dress, entered prison very willingly, and appropriately.

He (Mr. T.Prakasam) is a person indulging in the excellent pleasure of satyggraha. He is a beautiful person that makes speeches cleverly. He is a brilliant person whose name shines inevery direction. He is the editor of the sweet 'Swarajya' paper. He remained in jail for six months with delight, havi laboured hard solely for the Indians.

O undaunted lion of (the land of) the five rivers that utters felicitous words! O highly jovial, loving and excellent person! The name of Bhagat Singh, who became desperate, will indeed attain great fame.

Having arrested Bhagat Singh, Sukhdev and Rajguru for the bomb offence, the judicial officers passed an order that they should be hanged and thereby deprived of their lives in a agonising manner. As the efforts made by several persons on earth in this connection had proved futile, these three persons expressed at last their determination to die with a cheerful heart.

They renounced (their) parents and (their) lives throbbed wonderfully.

At 7-15 P.M. on the 23rd March 1931, they (the authorities willingly deprived (Bhagat Singh and his comrades) of their lives, burnt their bodies in a dignified manner before 4 o'clock in the morning and consigned their bones to the river. Is this not strange?

He (Mr. Yakub Hassan) made satyagraha prominent. He delivered lectures at every association and created a lasting impression.

He lovingly entered prison at Calicut with great earnestness for the sake of the friends in the country.

He adopted the practical method of non-cooperation and joined that man of sterling worth, the saint Gandhi.

He conferred a benefit so as to make the Indians happy. He rejoiced, having given up the enjoyment of great pleasures.

(He is a Khilafat friend praised everywhere in the City of Madras), who has hoisted the victorious national flag, so that the world may prosper and flourish, (our) affliction may be got rid of and riot and murderous deeds may disappear.

O Child! The crane is flying in ~~k~~ the country which is full of horrors.

It is a crane that has made the ~~xpix~~ principle of non-co-operation flourish. It is a victorious crane that preaches (this principle), so as to be praised by the whole world. It is a crane known as Gandhi that shines, wearing the khaddar cloth. It is a crane that has gone to the jail for the sake of the patriots and has come back. It is a crane that has come to the world holding the national flag. It is a crane that has expelled the goods of foreign countries. It is a crane that has come to drive away the white cranes. It is a crane that has come to carry on a struggle without bombs.

Part III.

Alas! The pre-eminent lion of (the land of) the five rivers, who was a devotee of Goddess Bharata, is gone. Alas! Even Sardar Bhagat Singh, the heroic martyr, had to reach the celestial world.

He was born as the good son of Sardar Krishna Singh, as a result of the penance done by the latter. He studied with celebrity for a few days in the school, remaining obedient to (his) parents.

Within a short time after he received education, he joined the Congress. He realised (the truth) and enthusiastically guarded the national flag in order to get rid of trouble.

He, the brilliant person, died only as a result of the throwing of the bomb by Dutt and Bhagat Singh on the fateful day of 8th April 1929.

Behold! Though ever so many persons spoke about this, it was all in vain. Say, Sir, in what birth we can see wise men ~~k~~

like him.

Bhagat Singh, Rajguru and Sukhdev, the workers of the country, died on the gallows before 7-15 P.M. on the 23rd March 1931. Several persons throbbed with grief, cried aloud and shed tears on earth.

He (Dr. Kitchlew) is a virtuous person that fought with manliness in the Council of wise men in the famous Punjab, did away with the dreadful massacre caused by Dyer in the Jallianwallah Bagh and is doing good. He is the dignified son of Mother Bharata.

O spinning wheel! Whirl on saying that we should get rid of the cloth of foreign countries, that we should wear khaddar dress willingly and that, if we thrive and that cloth flourishes, swaraj will be secured tomorrow.

O spinning wheel whirling like the discus of Vishnu! O spinning wheel.' Hoist the national flag everywhere like a trophy.

O spinning wheel getting rid of slavish service! O spinning wheel! Whirl round with great joy. O spinning wheel! Whirl on saying that all our severe afflictions will disappear now in a moment.

All of you had better turn the hand spinning wheel every day, having faith (in it), and get possession of your country.

Where is the strength of arms for us? Khaddar is the arrow of arrows at this juncture.

Sir! Let us all hold ourselves in patience with the hope that, on account of the grief caused by the non-repeal of the Bengal Deportation Law, he (Mr.C.R.Das) went to the celestial world, seeing that there was no one here to pay attention (to this), for representing the matter with great fury to the Almighty that destroys the enemies, and to Gokhale, Tilak and Dadabhai.

O lady wearing ear-rings! Why should those that have realised (the significance of) the passive struggle get angry?

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O lady wearing ear-rings! Victory can be secured by mean s of soulf-force. What necessity is there then for (the display of) devilishness?

O lady wearing ear-rings! What necessity is there for the mull cloth when we ourselves are manufacturing t he excellent cloth known as khaddar.

O sons of Bharata praised by the world! O patriots and friends of the country! Behold! The famine increases in the country. Become united, stand in person and say (what you have to say) regarding this.

We are paying every year like kist several crores (of rupees) for cloth and several crores (of rupees) for liquors and are suffering in a despicable manner. How long shall we be lying down, thinking that this is only a subject country? Should we not wake up from that sleep and rise? Let us truly proceed to the forefront of the passive war started by the saint Gandhi.

The wearing of khaddar will indeed secure victory and independence. This is a MANTRA which will enable (us) to witness (these) in person.

Behold! The Punjab Massacre is a cruel sing and crime.

Several persons had to die on account of the injustice of, and the treachery practised by, the people of other countyres.

Alas! It (the Punjab Massacre) made the Indians grieve and suffer as well as a smart and feel perturbed.

It spoiled the chastity of highly chaste women in such a manner as to destroy their beauty. It grieves (one) to say (this).

They cried loud shedding tears and, asking for water, fell down and died.

(In it) the hands were drawn out and needles were thrust forcibly into the nails.

(In it) they were made to lie down, (their) hands were bent and needles were thrust into (their) nails in sucha manner as [illegible]ake the body shudder.

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Women were deprived of their cloth on (their) waist and, as (they) fell down, it was put (on their bodies) as a burning garland.

(The Punjab Massacre was so cruel) as to make persons with closed lips shudder and tremble in every corner. It was a mischievous act which afflicted and killed the friends of our country in the (Jallianwallah) Bagh.

O Indians! Utter mantra for the ceasing of this massacre and secure comforts.

It rendered women with beautiful words destitute and dragged them to death to the intense suffering of the heart.

Life rolled and crawled on the breast of Mother Earth, languished and disappeared.

Bullets struck those that stood near, shattered them to pieces and brought about their death .

Disgrace increased and the wounds on the mutilated corpses bled in a dreadful manner.

O children! born of Mother Bharata! Even God has allowed the saint, who strove hard to secure swaraj for us on earth, to suffer like this.

If a request is made to the Government, the strange law known as (Section) 144 is applied and arrests are made in a moment and there is the danger of (our) being apprehended.

They (the Government) apprehended Gandhi expeditiously in the sacred Ahmedabad on the 27th Masi of the year Dhunmati and sentenced him (to imprisonment) for six years, so as to cause him misery.

Has God no eyes to prevent the arrest of Gandhi, who is a gentle person and has taken the vow of non-violence? Will any virtuous person come and afford protection?

Shaukat Ali and Muhammad Ali, who are capable persons, were in prison.

He (Mr. Gandhi) uttered words so as to free the mind of every one from affliction and entered prison.

People get the title of 'Honourable' by means of wealth. God has conferred the everlasting boon of longevity on our Gandhi

Hence, why should we have any fear in (our) mind.

Realise that swaraj is not very far off. Make bold to secure help for getting rid of drink.

O brethren and sisters of the sorrowful country of India! Realise the significance of the words of the pure Mahatma Gandhi.

Let us spin the thread with the hand spinning wheel and attain happiness. Let us secure princely pleasures. Let us wear the khaddar dress. Let us worship the feet of Gandhi.

Let us make a resolve earnestly. Let us make (the country) enjoy a strong system of administration. Let us show the way and hoist the flag.

You had better come forward to seek exeellent things, join together beautifully and labour hard with determination. You had better give a reply and join together.

Part IV.

Is it just that Sardar Bhagat Singh should die on the gallows?

Is it just that (he) should die? Is it the device of Brahma.

Sir! He gave up the inferior life and reached the abode of God Siva. The friends, who heard the news about him, wept and throbbed with grief.

Did the time come for Sukhdev and Rajguru to suffer intensely and die that day on the gallows?

They experienced indescribable suffering for the common good, so that poor persons might be blessed and there might be happiness everywhere.

Is the justice conceded in the reply (evidently the Proclamation) of Queen Victoria in vain? Are all those whose profession is that of a vakil dumb? Ah! They cannot speak! The party which is moderate in argumentation is of no use. It is highly essential that (it) should cooperate.

We shall seek the means for securing the freedom of speech which is appropriate to the highly glorious self-government. We shall seek the presence of Mahatma Gandh[illegible]

We shall administer justice without [illegible]

caste or creed.

We shall establish throughout the world the industry which contributes to the fame of the excellent Indians. We shall organise volunteer corps everywhere.

Why should (we) feel perturbed when we have the grace of the swarajya MANTRA of Mohandas Karamchand Gandhi. We lost (our) strength and got duped all these days. We have (now) realised (the truth) and (our) flag will be victorious hereafter.

Hoist the swaraj flag of Vande Mataram. Worship and praise Mother Bharata who blesses (us). Sing the praise of Mahatma Gandhi who belongs to our country. Join together, saying that you will cooperate for securing benefit.

Do away with slavish service. Pay attention to the work can be done by hand. It is indeed our right. I advise you.

Expel the cloth of foreigners. Wear the indigenous khaddar dress. Declare and maintain the means for attaining salvation, so that the country may secure a dignified position.

O national Jawaharlal! O opulent person! O prince praised by all this country!

(You have made) the principle non-cooperation last long. (the people) seek the flourishing self-government on earth and sing in praise (of it) in every direction and all the terrible anxieties disappear quickly.

Where is the rule agreeable to the Indians? It is in the turning of the spinning wheel ordained by Gandhi. Where stands the legislature that has been introduced? What advantage has been gained by the debate (conducted therein)? Our khaddar cloth will flourish and we will govern our own country for ever. Victory to our blessed and noble Gandhi!

O prosperous brethren! Buy khaddar dress from the noble and wise merchants, who excel in the glory of non-cooperation, in order to secure flourishing self-government.

Should there be a quarrel about turning the beautiful spinning wheel of Gandhi? (It) is a splendid occupation. Muc[illegible] profit can be derived from it. The pitiable slavish service is [illegible] insult. If (we) discard it, all our famine will go.

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Extracts from the proscribed Tamil books and pamphlets.

G.O. No. 1313, Public dated 12-10-1932.

Christukula Ashramam, Tiruppattur.

The pamphlet, which was printed in the current year at the Victoria Press, Tiruppattur, consists of a circular letter addressed apparently to the public on the 12th April 1932 by Savarirayan Jesudas of the Christukula Ashramam, Tiruppattur, North Arcot District, in continuation of a printed letter said to have been issued on the 1st February regarding the facts connected with Dr. Paton's incident at Madras and the affairs of the Ashramam and of a statement issued to the Press by Mr. T.R. Venkatarama Sastri, C.I.E., ex-advocate-General of Madras, in connection with the above incident.

The circular letter, besides reproducing in Tamil the statement made by Dr. Paton before the Court, contains the following observations among others: "The trial of Dr.Paton commenced on Monday the 17th January 1932. There was a large gathering in the court consisting of the ordinary people and several friends and women. The people were also greatly excited. When the charge against Brother Paton was read, a woman, who was present there, stretched her hands and with open mouth went this side and that, agonizing in such a manner that her countenance changed. Another woman in the Court lamented, saying 'O Justice! Whither have you fled?' A youth cried 'How long is this to continue?' Brother Paton was prepared to go to prison even if the false case instituted against him succeded andhe was obliged to go to prison. The Government withdrew the false prosecution and let off Brother Paton. We do not know what made them change their mind and do like this. On account of this we believed that they had admitted that the prosecution -- launched by the Police was entirely false and that Brother Paton's statement alone was true. But the Government of Madras now say in reply to the questions asked in the Legisla-

because he had gone back to Tiruppattur and they firmly belie-ved that he would not participate in the civil disobedience m-ment any longer. It was on Friday that the Sergeants insulted Brother Paton by beating him severely with lathis, spraying coloured water on him and causing affliction to him. But it was on Saturday that a false case was concocted against him and he was arrested. The news that he was beaten and that he would be returning to Tiruppattur on Saturday was published in the papers issued on Friday evening. He was arrested on the very Saturday on which he proposed to start for Tiruppattur. Further, when in compliance with a call from the Commissioner of Police, Brother Paton went and saw him on Friday, the Commis-sioner did not say anything about his arrest. This apart, the authorities stated subsequently that Brother Paton was stading in the crowd and that the lathi blows given while dispersing the crowd fell on him also. This is indeed an utter falsehood. There was none with Brother Paton, who was walking alone on the road, when the Sergeants beat him severely and afflicted him on account of his wearing khaddar. It is certain that the efforts of the Government to maintain their honour by means of false stories thus concocted by the Sergeants will prove futile. Dr. Paton's dhoti which has been torn to pieces, his hat which has been beaten flat and his clothes which have completely turned green, bear eloquent testimony to the afflic-tion experienced by him at the hands of the Police. But what is the lot of the poor people who unjustly suffer even greater affliction than this without the fact coming to light? Two volunteers met with their death at the hands of the police at Tiruppur and Perambur. I myself saw in person a volunteer in Vellore who was brought to the hospital in an unconscious state, having been beaten by the Police and having sustained injuries on the head and body. Further, both the bones in the leg of a young volunteer, who was beaten by a Police at Ambur, were fractured and he is still unwell. An English Magistrate in Tellichery directed the seizure of the <u>tali</u> of a woman, who ren-dered national service, for realising the fine due from her.

In Madras I myself witnessed in person two gentlemen who have received high education and who were beaten severely by the Police, lying in the hospital. Though it was some days after the incident that I saw them, I saw healed and unhealed wounds on their back which were close to one another. It was stated thatp while the Sergeants beat them, they used force for rendering them nude. On the evening of Tuesday the 29th March 1932, I went to the Rattan Bazaar Road in Madras on a certain business. I saw with my own eyes the very same Sergeant who beat Dr. Paton, beating severely with his long stout cane an isolated volunteer that stood picketing a shop there, the volunteer lying on the ground and the Sergeant dragging him by his hand. Several Policemen and an officer were standing near by. While things are happening like this, innumerable men and women volunteers have been confined in prison and are undergoing suffering. The majority of these persons are suffering as a result of rigorous imprisonment, receiving two and a half annas worth of food per diem. What is the offence that they have committed for experienceing all these hardships? Are these not indeed some of those who respectfully requested the drunkards not to drink and thereby ruin themselves and who asked the people peacefully to go in for indigenous goods without buying foreign goods, so that the poor people of our country might find a living? Can even such patriotism amount to an offence? What a pity our people are acting without realising these severe hardships experienced by volunteers! We wear khaddar only as an indication of the fact that we identify ourselves with the poor people and claim kinship with them. It was only for this that Brother Paton suffered affliction. The significance of the crucifixion of Christ is now clear to us."

The following observations are made among others in the statement issued by Mr. T.R. Venkatarama Sastri: "The Government launched the case against Dr. Paton with a charge-sheet framed definitely and very carefully to the effect that he made the picketing volunteers stand in an orderly manner ...

as well as the public delivering speeches, and also got sev
witnesses ready. If they should withdraw such a case all of
a sudden, we cannot help believing that they would not do so
unless they were fully satisfied that the prosecution story wou
not stand. It is indeed a pity that the Government should have
launched a prosecution against Dr.Paton before knowing that he
is a man of influence and position in his own country and that he
is respectably connected, and that they should have withdrawn
the case after knowing well the particulars about him. No one
could fail to realise the true Christian spirit of Dr. Paton
even if one had conversed with him for a few minutes. Even if
there is strong evidence in his favour, it will not be possible
to induce him to launch a case against others. I would like to
know whether the Government will understand from this case that
the cases launched by the Police on many occasions are fabricatio
What has happened in this case may happen in ever so many other
cases and are in fact happening. The Government should not be
under the impression that whatever the Police say is gospel
or that they do not commit unjust and high-handed acts. The
Government do not see to what a pass the Ordinance Rule and t
exercise of power by the Police reduce the country. Now they
do not have even half the support which they had a month ago.
The very merchants and shop-keepers for whose protection the
Government say that they are thus punishing the picketing
volunteers promptly do not like the policy of the Government.
On account of this, their business suffers considerably
instead of improving. If the Government leave the Volunteers
who are picketing in a peaceful manner, to themselves, the merchant
can pay better attention to their business than now. The
conversion into offences of even ordinary actions which can
reasonably be permitted and the appointment of the Police
themselves as the final authorities in several matters will lead
to regrettable results later. The action of Britain, which has
enacted all kinds of laws only with the profound fear that the
executive might act as they please if they are left to themse
without being checked and controlled by laws and Court

October 19, 1923.

L e a d e r

There are ample signs to show that the Lee Commission's task is little better than that of hunting after excuses to justify what is after all equivalent to a predetermined policy. The auspices under which the Commission has been appointed, the nature of its composition, the blessings--is not rather the mandate?--that it has received in advance from British opinion of all shades, and the trend of the evidence which is being cooked up for it to feed upon--these seem more than enough, taken in conjunction with the helplessness of the Indian public in the matter, to enable one to forecast with tolerable accuracy what the conclusions of the Committee will be. Why, in the circumstances, all this futile show of an enquiry at not a little cost? The fact that India should be called upon to pay for mockeries of this type is one of the similar tragedies which are so frequently enacted India. The organisers of the show must know in the bottom of their hearts that they have decided, come what may, s enforcing in full or in the main, the four-fold point in their services policy which our special corre ondent in London refers in his cable to-day.

Why, frivolous hunt

after

thinking that the administrative policy ...
in India will itself result in peace, loyalty and cont...
among the people, indicates only blindness and unwisdom.
Government may be surprised when I say that these measures
are having an adverse effect by creating a situation which
is directly contrary to the object with which they are
adopting them.. But this indeed is the truth."

Selections from GOs relating to civil diso
Proscribed literature:: Tamil books (1932)

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Extracts from the Proscribed Tamil books and pamphlets.

G.O. No. 1495, Public dated 22-11-1932.

The Frontier Gandhi or Abdul Ghafur Khan (Item 12)

This book which contains a picture of Abdul Ghafur Khan on the wrapper and which is said to be the third publication of the 'Swarajya Berigai Series', was written by M.S. Subrahmanya Ayyar, printed at the Kesari Printing Works, Madras, and published in May 1931 from 'Vira Vijayalayam' 32, Ayyappa Chetti Street, Mannadi, Madras. In this as well as the other books written by the same author, is printed at the top of the wrapper a line from the Thevaram of Tirunavukkarasu Swamigal, which means: 'We are subject none; nor are we afraid of the God of Death'. The book deals briefly with the parentage, education and public service of Abdul Ghafur Khan, his determination not to serve under the Government, the propaganda carried on by him among the Frontier people 'with a view to get rid of foreign domination completely' and his participation in the non-co-operation war of 1920. It traces the early history of India and refers to the 'vain' efforts of the English to establish stable government in the North-West Frontier Province. (A description is given of the 'cruel' treatment said to have been meted out to the Red Shirt volunteers of Abdul Ghafur Khan as also a gist of the several speeches made by Abdul Ghafur Khan in connection with the Gandhi-Irwin Pact, the resolution of the Karachi Congress relating to the North-West Frontier Province etc. He is reported to have stated that the Pathans have full faith in Mr. Gandhi and are determined to secure independence with his help and to have exhorted the Muslims to cast off their 'slavish' life and towork on behalf of the Congress.) The book ends with a concluding note by the author, wherein he extols the spirit of service and sacrifice of Abdul Ghafur Kha[n] deplores the present 'poverty-stricken' condition of the country as well as the adoption of repression and r[...] the determination [o]f the Path[...] secure the ind[...]

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The following sentiments find place among others in this book: The English, who are at present keeping th country under subjection and governing it, are adopting all kinds of devices for subjugating the Frontier tribes They are spending money in crores and stationing troops thousands. Nevertheless, they are unable to establish stable administration or peace there. Any English soldier or General will shudder to hear any mention being made of the Frontier people. Whoever will not feel indignant at sight of unjust repression? Ghafur Khan was greatly enraged and vexed with the trend of the administration of Englishmen. He resolved to apprise the countrymen of the actual situation and strove to get rid of the domination of foreigners completely. Great was the help rendered by India during the ti of the European war. While every one hoped that politi independence would be granted in return f it ended in great disappointment. The Govern introduced the highly cruel Rowlatt Act in the teeth o unanimous opposition of the people. Mr. Gandhi said that the people should resort to satyagraha in order to condemn it and they carried out his instruction unanimously. It was only then that the horrible Punjab Massacre was perpetrated The Congress commenced the war of non-co-operation in order that the injuries done to the Khilafat might be removed and swaraj attained. Could Ghafur Khan refrain from participa in that war? He spoke to the following effect in the Karachi sessionof the Congress. 'I am now a soldier of Mr. Gandhi and it is my duty to act in obedience to his command- I am prepared even to sacrifice my life for the country. What is the cause of the war which broke out last year between the Government and the Wazirs? In April last repression rag in the Peshwar City. Several leaders were sent ot prison ar cruel deeds were perpetrated. The Wazirs could not tole these and they therefore demanded that Gandhi and poli prisoners should be released. The authoriti